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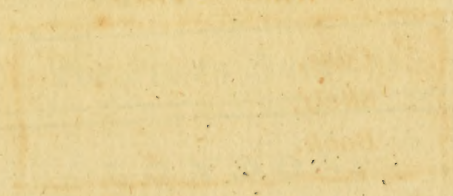


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THE
CHRISTIAN LIFE.

Wherein that
Fundamental PRINCIPLE
OF

Christian Duty,

THE
Doctrine of our SAVIOUR'S
MEDIATION,

Is Explained and Proved.

V O L. III.

By JOHN SCOTT, D. D.
Late Rector of *St. Giles* in the Fields.

The SIXTH EDITION.

L O N D O N :

Printed for *J. Knapp*, *C. Hitch* and *L. Hawes*,
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MDCCLVII.

CHRISTIANITY

Practical Principles

OF

Christian Duty

THE

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Is Explained and Proved

VOL. III

BY JOHN SCOTT, D.D.

Late Rector of St. John's Church, London

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J. Knapton and C. Smith

MDCCLXXIV



AN
ADVERTISEMENT
TO THE
READER.



HIS Volume of the *Christian Life* had long since been made publick, had it not been for an unfortunate Accident which befel me when it was almost finished, by which I was necessitated almost to begin again, and cast the whole into a different Method from what I first design'd; for according to my first Draught, this Volume had not amounted to much above half of what it now is, only I intended to have added some Notes at

To the READER.

the End of it, for the fuller Proof and Explanation of several Points therein handled, which now I am forced to leave out, the Book being already swell'd so much beyond my first Intentions; only three or four of them I am forced to print with it, because I had referred to them in two of the Sheets which were printed before I new modell'd the whole Design. I pray God prosper this Work according to its honest Intention, and that will be an abundant Compensation for all the Pains and Labour I have undergone in composing it.





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OF THE
CHRISTIAN LIFE.

V O L. III.

C H A P. VII.

Of the Necessity of acknowledging Jesus Christ to be the one and only Mediator between God and Man, in order to our leading a truly Christian Life.

Hitherto we have treated of the common Principles of Religion *in general*; but as for this *last*, it is the great Principle of *Christian Religion*, *strictly* so called, as it is distinguished from the Religion of *Nature*, and as such is *properly* the Religion of the *Mediator*, as containing *only* the *Doctrines* which concern the *Mediator*, and the *Duties* which *result* from those *Doctrines*, and *owe* their Obligations to them; both which being taken away, all the *remaining* Religion is purely *natural* and *moral*; so that this

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Principle we are *now* treating of, contains in it all that Religion which is strictly *Christian*, without *believing* of which, and *practising* upon it, we cannot be truly said to lead a *Christian Life*, how well soever we may live; for there is no doubt but upon the Motives and Principles of *natural Religion*, a Man to whom Christianity was never *sufficiently* proposed, may upon due *Consideration*, and a hearty *Endeavour*, reclaim himself to a very *pious* and *virtuous* Life, as it is apparent many of the *Heathen* Philosophers did; but no Man can be *pious* and *virtuous* in the *Christian* Sense, who is not so upon the *Christian Obligations*; for the *Principles* from and by which we act, are the very *Life* and *Soul* of our Religion; and therefore as it is the *rational Soul* that specifies the *Man a rational Animal*, so it is our *Christian Principles* that specify our Religion *Christian Religion*; wherefore tho' the *Piety* and *Virtue* of an *Heathen* may be *materially* the *same* with that of a *Christian*, yet it is impossible it should be *formally Christian*, unless it be *animated* and *acted* with the *Belief* of *Christianity*; so that if we leave out *this*, and practise only upon the *above-named* Principles, we are at best but *wise* and *honest Heathens*, and there is nothing in all our Religion but the *simple Dictates* of *mere natural Reason*. It is true, to live according to mere natural Reason, is all that God expects from those to whom *Christianity* hath never been *proposed*; for how can he expect that they should live by Principles, which they either never *heard of*, or have not *sufficient* reason to *believe*? But where *Christianity* hath been *made known*, and *sufficiently proposed*, we cannot be *good Men* unless we *believe*

live it; and if we believe it, we cannot be *good Christians* unless we *practise* upon it. And since Christianity hath *improved* the Duties of *natural Religion* upon new *Principles*, and *enforced* them with new *Obligations*, to render our Piety and Virtue *strictly* and *properly* Christian, it is necessary we should *believe* these new *Principles*, and *act* upon these new *Obligations*; otherwise we are at best but mere *natural Men*, in the true Sense of the Apostle, *i. e.* Men who are merely conducted by the Light of natural Reason, and have not *received the things of the Spirit of God*, that is, the new *Principles* and *Obligations* which *Christianity superadds* to natural Religion, 1 Cor. ii. 14.

In handling therefore of this *great* and *necessary* Principle of *Christian Life*, viz. the *Belief* and *Acknowledgment* of Christ's being the *one* and *only* Mediator, I shall endeavour these *three* Things.

First, To shew what it is we are to believe in *general* concerning the *Person* and *Office* of this *Mediator*.

Secondly, What are the particular *Parts* and *Offices* of his *Mediation*.

Thirdly, What *Evidence* there is to induce us to *believe* him to be this *one* and *only* Mediator.

S E C T. I.

What it is that we are to believe in general concerning the Person and Office of this Mediator.

THE Greek Word *Μεσίτης*, which we translate *Mediator*, signifies one that *interposes* between *two* Parties, either to *obtain* some *Favour* from the *one* Party for the *other*, or to *adjust* or *make up* some *Difference* between them; and this Undertaking of his is either first of his *own Head*, and *voluntary*, undertaking without any *Warrant* or *Authority* from the *Parties* between whom he interposes, in which Case he acts altogether *preca-riously*, and as a mere *Orator*, and can only *persuade* and *intreat* on both Sides; or secondly, it is *authoritative*, and this is two ways; first, when the Person who *mediates* is *authorized* thereunto by the *Consent* and *Designation* of *both* Parties, both being *equal*, and consequently having an equal *Right* to authorize him; for when the Parties are *equal*, he must be authorized by *both* before he can pretend to any *Right* to *oblige* and *determine* them; but when once both Parties have *agreed* to put their Case into *his* Hands, and refer themselves to *his* Determination, he from thenceforth commences a *Mediator* by *Office*, and is the *legal Representative* of both, as being authorized by them to act in *their* stead in all those Points that are *referred* by them to his Determination; so that whatsoever he doth in the Matter before him, is in effect

fect the Act of *both* Parties, who having both submitted *their* Wills to *his*, and voluntarily empowered him to will *for* them both, are thereupon as effectually *concluded* and *determined* by what *he* doth, as if it were their own *personal* Will and Action. And in this Sense a *Mediator* is the same with that which we in *English* call an *Umpire*, who is one that *acts* for *both* Parties by *Authority* from *both*, and in whose *Judgment* and *Determination* both have obliged themselves to *consent* and *agree*. But then, secondly, the Mediation is *authoritative*, when he who *mediates* is *authoriz'd* thereunto by a *superior* Party, who hath a just *Authority* and *Dominion* over the *inferior*; for when a Mediator acts the Part of two *unequal* Parties, whereof the one is *superior*, and hath a just Dominion over the *other*, it is sufficient that he be authorized by the Appointment of the *superior*, and the *subject* or *inferior* Party will be as much obliged by his *Determination*, as if he had *voluntarily* referred *himself* to him; for a Mediator between a *Superior* as such and a *Subject*, is one who is authorized to act on the Part of the Superior, in *requiring* the Subject's *Duty* and *Obedience*, and to act on the Part of the Subject, in *impetrating* the Superior's *Favour* and *Protection*; and there can be no doubt but every *absolute* Superior hath Right to authorize a Mediator between *him* and his *Subjects*, to act for *him*, in *ruling* them; and for *them*, in *soliciting* his *Favour*; for he who mediates between a *Sovereign* and a *Subject*, is the *Sovereign's Vicegerent*, and the Subject's *Advocate*; and he who *without* our *Consent* hath a Right to our *Duty*, and to all the *Favours* he bestows upon

us, may, whether we consent to it or no, *demand* our *Duty* by what Vicegerent, and *bestow* his *Favours* by what Advocate he pleases; and as for the *Subject*, he will be *obliged*, whether it be by his Consent or no, to *abide* by the *Mediator* whom the Sovereign *appoints*, and by the *Terms* which he shall *impose* on him; otherwise he will be *justly* liable to *Punishment*.

Having given this short Account of the *general* Notion of a *Mediator*, I proceed to shew what it is *in the general* that the Scripture proposes to our Belief concerning the *Person* and *Office* of this great *Mediator* between God and Men; the whole of which I shall reduce under these six Heads.

First, That he is *design'd* and *authoriz'd* to this *Office* by God, who is our absolute *Lord* and *Sovereign*.

Secondly, That this *Office* to which he is authorized, consists in acting *for* and in the *behalf* of God and Men, who are the Parties between whom he mediates.

Thirdly, That this his *Mediation* proceeds upon certain *Terms* and *Stipulations* between God and Men, which he obtain'd of God *for* us, and in his Name hath publish'd and tender'd *to* us.

Fourthly, That as he acts *for* and in the behalf of God and Men, so he partakes of the *Natures* of *both*.

Fifthly, That as he partakes of the *Natures* of *both*, so that he might transact personally *with* *both*, he was *sent down* from Heaven to *us*, and is *return'd* again from *us* to *Heaven*.

Sixthly, That upon his *Return* from *us* to *Heaven*, there to mediate personally for *Men* with *God*,
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he substituted the *divine* and *omnipresent Spirit* personally to *promote* and *effectuate* his Mediation for *God* with *Men*.

I. That he is *design'd* and *authoriz'd* to this *Office* by *God*, who is our absolute *Lord* and *Sovereign*. For since *God*, for *just* and *excellent Reasons*, was resolved not to converse with sinful *Men* *immediately*, they having render'd themselves, thro' their woful *Degeneracy*, utterly *unfit* for and *unworthy* of any such *near* and *close Access* to his most holy *Majesty*; and since his tender *Mercy* and *Compassion* towards us would not permit him utterly to *reject* and *abandon* us; there was no *Expedient*, at least that *we* know of, in which the *Holiness* of his *Majesty* could so fairly *accord* with the *Tenderness* of his *Mercy*, as *this* of transacting with us by a *Mediator*, by whose *Inter-agency* he, tho' a most *holy* *Sovereign*, may, without *debasing* himself, freely converse with *us*, and *we*, tho' his *guilty* *Subjects*, may without *Terror* and *Anxiety* as freely draw near unto *him*: But by virtue of his essential *Sovereignty* and absolute *Dominion* over us, the *Right* of *choosing* and *appointing* this *Mediator* was *wholly* in him, because, as I shew'd just before, he only can have the *Right* of appointing the *Person* who shall be *his* *Vicegerent* and *our* *Advocate*, who is the *Sovereign Lord* of our *Blessings*, and the supreme *Disposer* of all our *Blessings*; and accordingly he hath constituted the *holy* and *blessed Jesus* to be the *sole* *Mediator* between *himself* and *us*, to exercise his *Authority* over us; and to procure for, and convey his *Favours* to us; and hence he is called the *Christ* or *Messias* of *God*; that is, his *Anointed*; anointing with *Oil* being

anciently the *visible* Sign by which the *Regal*, *Priestly*, and *Prophetic* Offices were conferred. This Title of the *Lord's Anointed* therefore being applied to *Jesus*, denotes his being *designed*, *appointed*, and *authorized* by God to this *great Office* of *Mediator*, in which all those *three* Offices are included. For so, *Acts* v. 31. we are told, *him, i. e.* Christ, *hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins.* And *Acts* ii. 36. *Therefore let all the House of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.* And to name no more, *Phil.* ii. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* The *Belief* of which is absolutely necessary to create in our Minds the *Reverence* that is due to our *holy Religion*. For unless we suppose the *Founder* of it to be *authoriz'd* and *commissioned* by God, we must *strip* and *disarm* it of all its *Authority*, and look upon it at best but as a *pious Imposture*, contrived on purpose to *chouse* Men of their *Sins*, and to *train* and *delude* them into *Piety* and *Virtue*; for as it is a *Religion*, it can have no *Authority* but *divine*, and a *divine Authority* it cannot have unless the *Author* of it had a *divine Commission*: But supposing him to be *commission'd* from God, we owe the same *Respect* and *Reverence* to his *Religion* as if God himself had *proclaimed* it to us in an *audible* Voice

Voice from the Battlements of Heaven ; and it will be no less *disrespect* to the Divine Majesty, for us to *contemn* and *slight* what *he*, as *God's Mouth*, hath delivered to us, than it would have been for a *Jew* to have *laughed* at the Ten Commandments while God himself was proclaiming them from Mount *Sinai* in a Voice of Thunder. For if we *believe* that God authorized *him* to reveal his Will to us, we must believe his Voice to be the *Voice of God*, who spake to us by him as by a *living Oracle* ; and consequently, that in refusing to *bear* and to *obey* him, we stop our ears against *God*, and do in effect declare that we regard what he saith no more than we do the Whistling of the Wind. And as the Belief of Christ's being commissioned and appointed by God is highly necessary to *create* in us a due Reverence for his Religion, so it is no less *requisite* to create in us a due *Trust* and *Confidence* in his *Intercession* for us. For had he *thrust* himself upon this Office without any *Call* or *Commission* from God, God would have been no way obliged to *bear* him how *earnestly* soever he had supplicated in our Behalf ; but since he *intercedes* for us by God's own Commission, we may *depend* upon it that God will be always *ready* to hear him, and *graciously* accept our *Addresses* to him whenever they are *presented* by his Hand. For since God appointed him to be our *Advocate*, it must be either with an Intent to *bear* him in our *behalf*, and if *so*, we may be sure his *Ears* will be always *open* to him ; or with a Design to *mock* and *ridicule* him, and *recreate* his own *inexorable Spleen* with the *spiteful* Pleasure of *denying* and *repulsing* him ; which to imagine of God is no less *senseless* than

than blasphemous. Since therefore he *advocates* for us by God's own *Commission*, we may be sure his *Plea* in our behalf will be always *acceptable* and *successful*, since in repulsing *him*, he must in effect affront his *own* Authority by *which* he intercedes for us.

II. That this Office to which he is authorized consists in acting *for*, and in the *behalf* of God and Men, who are the *Parties* between whom he mediates. And this is implied in the very *Notion* of an *authorized Mediator*, who, as *such*, is an Agent between *two* Parties, acting by Authority for *both*, in order to the *adjusting* some *Difference* between them, and *reducing* them to a mutual *Accord* and *Agreement*; and if he act only for one Party, he is not a *Mediator*, but an *Attorney*; and accordingly the Apostle tells us, that a *Mediator is not a Mediator of one, but God is one*, Gal. iii. 20. For the better understanding of which words it is to be consider'd, that in the foregoing Verse the Apostle had asserted, that *the Law was ordained by Angels in the hand of a Mediator*; that is, in the hand of *Moses*, who was appointed to mediate not only for God with the People of *Israel*, but also for the *People of Israel* with God; and this, saith he, is implied in the very Notion of a Mediator, for *a Mediator is not of one, but God is one*; that is, God is only *one* of the *two* Parties between whom this Mediation is made; and therefore *Moses* must be supposed not only to act for God with the People as *his* Vicegerent, but also for the People with God as *their* Advocate; in short, he must act for *both* Parties, otherwise he acts not as a *Mediator*. And
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accordingly, as *Moses*, who was the Mediator of the *Jewish* Covenant, acted *for* and *between* God and the People, so *Jesus Christ* who is Mediator of the *Christian* Covenant, is stiled the *one Mediator between God and Men*, 1 Tim. ii. 5. that is, that goes *between* the *two* opposite Parties, and transacts for *both* in order to their *Accord* and *Reconciliation*; that as God's Vicegerent acts for *him* with *us* in order to the reducing us to our *Duty* and *Allegiance* to him, and as *our* Advocate, acts for *us* with *God*, in order to the inducing him to be *gracious* and *favourable* to us; that so having *prevailed* with us to lay down our *Enmity* against God, and *obtained* of God to *remit* his *Displeasure* against us, he may effect a happy *Reconciliation* between us. *Both* which Parts of his Mediation are expressed in those words of the Apostle, *Heb.* vii. 25. *Wherefore he is able to save to the utmost those who come unto God by him*; that is, who by submitting to him, as *mediating* for God, submit to God *himself*, seeing he ever lives to make *intercession* for them, or to *mediate* with God in their behalf.

The *Belief* of which carries with it the most indispensable *Obligations* to *Christian Piety* and *Virtue*; but while we look upon Christ as acting only for *one* Party, whether it be for *God* or *ourselves*, we do in a great measure enervate the *Motives* of *Christianity*. For thus while we look upon him as acting only for God, that is, as God's *Vicegerent*, we must necessarily conclude that he is concerned only for God's *Authority*, and that when he hath secured or vindicated *that* by reducing us to our *Duty*, or *punishing* our *Disobedience*, he will have no
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more to do with us or our *Concerns*, but even leave us to *shift* for ourselves, and to seek our *Reward* where we can find it; that he is substituted by his Father for no other end but to *exact* our *Homage*, or *revenge* our *Rebellion*; but that as for *us*, he is no way concerned either to procure us any *Pardon* for our *past Sin*, or *Reward* for our *future Obedience*; and while we look upon *him* by whom alone we have access to God, as one that is utterly *unconcerned* for our *Welfare*, we must look upon *ourselves* as *desperate* and *abandoned* Creatures, that are *utterly* forsaken of all *Hopes* and *Encouragements*. For what Hope can we have, when not only the *Deity* we are to address *to* is highly *offended* at us, but also the *Mediator* we are to address *by* is utterly *regardless* of us? And in such a *hopeless* Condition all the *Arguments* in the World are *void* and *insignificant*. And so on the other hand while we look upon Christ as acting only for *us*, that is, as our *Propitiation* and *Advocate*, we must unavoidably conclude that he is concerned only for our *Preservation* and *Happiness*; that his Office requires no more of him but only to *pay off* the *scores* of our Sins with his Blood, and by *pleading* that Payment in Heaven, to obtain our actual *Release* from the rigorous Demands of divine Justice: In short, that he hath nothing else to do but only to *purchase* and *sue* out our *Pardon*, and to *justify* and set us *right* in the Court of Heaven; but as for reducing us under his Father's Authority, and subduing our *Wills* and *Lives* to his *Obedience*, that is no part of his *Mediatorship*, nor, consequently, is he at all *concerned* about it; and if so, all that his *Mediation* can *oblige* us to

to (supposing that he hath *effectually* discharged it) is to *rest* and *rely* upon it for our *Pardon* and *Justification* with God; and if out of pure *Gratitude* we will be *dutiful* and *obedient* to him for the future, he will *kindly* accept it, but if not, he hath no *remedy* against us; and what likelihood is there that any *Argument* of Religion should ever *prevail* with us to *submit* to the divine *Authority*, so long as we *presume* upon Christ's *Mediation* for Pardon and Justification without it, and believe it to be left wholly to our own *Ingenuity* whether we will submit or no? Thus while we consider Christ's *Mediation* by *halves*, and mistake either part of it for the *whole*, we *pervert* and *deprave* it, and instead of what it is, *viz.* a most *wise* and *powerful* Inducement to *Piety* and *Virtue*, render it an inevitable *Temptation* either to *Despair* or *Presumption*, both which are *equally* and *utterly* inconsistent with a *holy* and *Christian Life*.

But if we consider this Doctrine in its full *extent*, as it takes in *both* Parts of Christ's *Mediation*, it enforces our *Duty* upon us with the most *necessary* and *powerful* Obligations. For it addresses itself to every *Passion* in us that is capable of being *moved* and *persuaded*, and at once proposes to our *Hope* and *Fear*, which are the most *vigorous* Principles of Action, the most *encouraging* and *dreadful* Considerations. For since his Office obliges him to act for God and Men *together*, we may depend upon it, that through the whole course of his *Mediation* he will be most *just* and *impartial* to *both*; and that as on the one hand he will not so act for his Father's *Authority* as to neglect our *Safety* and *Welfare*, so nei-
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ther on the other will he so concern himself for our Safety and Welfare, as to expose his *Father's* Authority; and if he proceed with this exact *Equality* between the Parties he acts for, we have all the reason in the World to conclude, that if we *submit* ourselves to God, we shall be graciously *received* and *rewarded*, but that if we *persist* in our *Rebellion* against him, we shall be most severely *punished*.

For, in the first place, his being concerned for *us* as well as for *God*, gives us the most ample *security*, that if we will *submit* to his Father's *Authority*, which he stands engaged to *secure* or *vindicate*, he will have a most *zealous* regard to *us* and our *Concerns*, and be as mindful of *our* Interest as if it were his *own*. For in undertaking to be our *Advocate* he assumed our *Persons*, and took our *Affairs* into his *own* hands, so that now he is *another ourselves*, and stands obliged to act for us with as much *Care* and *Concern* as if *our* Persons and Interests were *his*; and therefore we may depend upon it, that he will act as much for our Advantage as we *ourselves* could do if we were in *his* place, and had the same *power* and *interest* with his Father that *he* hath; and that if we were sitting in *his* room at the Right-hand of God, and there interceding for *ourselves*, we could not justly *wish* for, or *desire* more or greater Instances of *Grace* and *Favour* than he will *ask* and *obtain* for us. And what greater Encouragement can we have to *return* to our *duty* than this very Consideration, that all our Concerns with our *offended* God are *deposited* in the hands of a most *faithful* Mediator, who, upon our Return, will concern himself

himself as *zealously* for our Good as for his *Father's* Authority, and *solicite* our Cause in the Court of Heaven as *industriously* as we *ourselves* could do if we were admitted to be our *own* Advocates? But then, in the second place, his being concerned for his *Father's* Authority as well as for our Interest, gives us as full *Assurance*, on the other hand, that he is no less obliged by his Office to *reduce* us to our *Duty* to his Father, or *avenge* him upon us for our *Disobedience*, than he is to *restore* us to his *Grace* and *Favour*; and if he should so attempt the *latter*, as to be any way deficient in the *former*, he would not perform the part of a *just* Mediator, which consists in acting *impartially* for *both* Parties. For should he favour our *Interest* beyond his Father's *Authority*, he would be so far partial to *us* against his *Father*. Now tho' he loved us so *well* as to *sacrifice* his *life* for us on *Earth*, and in the *Virtue* of that *Sacrifice* to appear our *Advocate* in *Heaven*, yet we can never be so *fond* sure as to imagine that he loves us *better* than his own *Father*; and if he doth not, we may build upon it, that he is as *zealously* concerned to *assert* his *Authority*, as to *prosecute* our *Interest*, and to *provide* that he be *obeyed* or *avenged*, as that we be *pardoned* and *rewarded*: But for us to *rely* upon *Christ* as *mediating* for *us*, without *submitting* to him as *mediating* for *God*, is in effect to hope that he will be so *exceeding* gracious to us as to *betray* his Father's *Trust* for our *sake*, and *sacrifice* his *Authority* to our *Safety*. For should he *take* our *part* with *God*, and *solicite* him to *favour* us, while we *persist* in our *Rebellions* against him, he would in effect abandon the *Cause* and *Interest* of
God's

God's Government, and endeavour all that in him lay to expose his *Authority* to the *Scorn* and *Contempt* of Mankind. Whilst therefore we obstinately *refuse* to hearken to him in his Mediation for God, that is, to *submit* to his *Laws*, and *return* to our *Duty* and *Allegiance*, he will be so far from interceding for us in the Virtue of his *meritorious Sacrifice*, that he will appear against us as an *incensed* Judge in the *Quarrel* of his Father's *Authority*, and *dearly* revenge upon our guilty Heads all those shameless *Affronts* and *Indignities* we have offer'd it, and by making us *everlasting* Monuments of his *Vengeance*, convince us by *woful* Experience, that he is no less a *just* Mediator for God than a *merciful* Mediator for Men. So that by resolving to *persist* in our *Rebellion* against God, we do in effect *renounce* the *Mediation* of our *Saviour*, and *proclaim* before God and Angels, that we will not be *beholden* to the *one* and only Advocate of Sinners. And when we have flung ourselves out of this Protection, Lord! whither shall we go for *Sanctuary* from thy Vengeance? When there is but this *one* Mediator, and he hath *discarded* me, O my wretched Soul! whither wilt thou *betake* thyself? *Call now, and see if there be any will hear thee; to which of all the Saints or Angels wilt thou turn thee?* What *Favourite* of Heaven will *plead* thy *Cause*, when the only Advocate of Souls hath *rejected* thee? For if he who is my *only* Mediator, be *incensed* against me, who shall *mediate* between *me* and *him*? When God *alone* was *angry* with me there was some Hope, because my *Saviour* stands as a living Screen between *me* and *his* Displeasure, to *guard* and *defend* me from it; but when that

is kindled against me too, what is there to *interpose* between me and the devouring Flame? *Be wise therefore, O ye Sinners: Be instructed, ye obstinate Rebels against God: Kiss the Son, lest he be angry, and ye perish from the way; for if his wrath be kindled but a little, blessed are all they that put their Trust in him; but woe be to them that provoke him.*

Thus the Mediation of Christ *addresses* to our *Fear* as well as *Hope*, in order to the *subduing* to the Will of God, and *presses* at once upon us *both* these great Avenues of our Souls with the most *irresistible* Motives.

III. That this his Mediation proceeds upon certain *Terms* and *Stipulations* between God and Men, which he *obtained* of God for us, and in his Name hath *publish'd* and *tender'd* to us. For when Mankind, by reason of the *Degeneracy* of human Nature, were cut off from all *immediate* Inter-course with God, and this most *wise* and *holy* Method of conversing with us by a *Mediator* was resolved on by the divine Council, God, in consideration of what our Mediator had *engaged* himself to *suffer* for us in the *Fulness* of *Time*, granted to him in our behalf a most *gracious* and *merciful* Covenant, whereby he engaged himself to *bestow* his *Spirit* upon us to *enable* us to *repent* and *return* to him, upon condition that we should *seek* it, and *co-operate* with it; to *pardon* all our *past* Sins, upon condition that we should *unfeignedly repent* of them; and to *crown* us with *eternal Life*, upon condition we should *persevere* to the End in *well-doing*. This is the Substance of that *gracious* Covenant which God hath *granted* to us for the *Sake*

of our Mediator ; who hath accordingly assured us from God, that he *will give his holy Spirit unto them that ask*, Luke xi. 13. That if we will repent and be converted, our sins shall be blotted out when the times of refreshing shall come from the presence of the Lord, Acts v. 19. And that if we will be faithful to the death we shall receive a crown of life, Rev. ii. 10. And upon this covenant it is that our blessed Saviour proceeds in his *Mediation* between God and Men ; for our *baptismal Vow* is nothing else but only a solemn engagement of ourselves to perform the Condition of this Covenant, upon which there results to us a conditional Right to all that God hath promised in it ; and when by this *fæderal Solemnity of Baptism* God and we have once obliged ourselves to each other by mutual Promises and Engagements, Christ's Office, as Mediator between us, is to sollicite on both Sides for mutual Performance ; and accordingly in mediating for God with us, he requires nothing of us but what we promised to God ; and in mediating for us with God, he claims nothing of God but what God promised to us ; and hence he is called *the Mediator of this better Covenant*, Heb. viii. 6. and *the Mediator of the new Covenant*, Heb. xii. 24. because he transacts between both Parties to sollicite the Performance of their mutual Engagements ; for so the same Author in Heb. ix. 14, 15. seems to explain it, *How much more*, saith he (having spoken before of the Virtue of the Blood of Bulls and Goats) *shall the blood of Christ, who thro' the eternal Spirit offered himself without spot to God, purge our Conscience from dead works to serve the living God ? And for this cause he is the Mediator of the new Co-*

venant, that by means of death for the redemption of transgression, &c. they which are called might receive the Promise of eternal Inheritance. Where those Words [and for this cause] seem as well to refer to what went *before* as to what *follows*, and then the Sense will be this: *For this cause he is the Mediator of the new Covenant*, both that he might take care that our Consciences being purged from dead works we might serve the living God; and that having redeemed us by his Death, we might receive the Promise of eternal Inheritance. And accordingly he proceeds in his Mediation; for in acting for God, as his King or Vicegerent, he hath enacted the Conditions which this Covenant requires of us into the Laws of his Kingdom, and exacts them of us under the fearful Penalty of eternal Damnation; whereby he hath taken effectual Care that we shall either perform these Conditions, or undergo a Punishment as great as the Guilt of our Neglect and Contempt of them; and having thus tied them upon us by the utmost Force of Law, that is, by Law established on the most dreadful Penalty, he hath, so far as his regal Authority extends, compelled us to the Performance of our Part of this Covenant; so that if we do not perform it, it is not to be attributed to any Neglect or Omission of the Mediator, who, to oblige us to perform it, hath most faithfully acted for God, even to the utmost Extent of that Power wherewithal he invested him.

And so on the other hand, in acting for us as our Intercessor, he hath taken no less Care to insure God's Part of this Covenant to us than he did to insure our Part of it to God; for this Covenant being granted to us by God in consideration of a valuable

Satisfaction for our *Sins*, Christ hath not only *render'd* this Satisfaction to God by *dying* for us, and thereby *purchased* for us a just *Right* and *Claim* to all the *Blessings* which God hath *promised* on his Part, if we *perform* what he *requires* on *ours*; but in the *virtue* of this Satisfaction he also appears for us at the Right-hand of God, there to *plead* our *Right*, and to *prefer* our *Claim*, by exhibiting that *valuable* Blood, and those importunate Wounds, with the Price of which he purchased and obtained it; so that now we are intitled to all the *Blessings* of this Covenant, not only by God's *Promise*, but by Christ's *Purchase* too; and to secure both, we have Christ himself *advocating* for us in Heaven with the Price of that Purchase in his *Hands*; so effectually hath he transacted for us in his Mediation with God in *our* Behalf, that we have the highest Security imaginable, that if we perform *our* Part of this Covenant, God will not fail to perform *his*; since in so doing he would not only violate his own *Truth*, which he hath engaged to us by *Promise*, but also injuriously defraud his own Son of what he hath duly *purchased* for us by his *Death*, and claims upon that Purchase by his *Intercession*; for he *intercedes* for no other Blessings in our behalf, but what he *purchased* for us upon a Consideration that was not only infinitely *valuable* in itself, but also freely *accepted* by his Father; and he purchased no other Blessings for us but what are specified in *this* gracious Covenant; so that he asks nothing for us but what he hath a Right to obtain, nothing but what he purchased by his *Blood*, and is in strict Justice *due* to his *meritorious* Sacrifice; and consequently nothing that his Father can deny him, without

without doing him the most outrageous Wrong and Injury; and therefore this we may be as confident of as we can be of any thing in the World, that whatsoever he hath *purchased* for us, he will not fail to *ask*; and that whatsoever he asks, he will be sure to *obtain*.

Thus Christ by his Mediation between God and Men hath taken the most effectual Care to insure the *mutual* Performance of this everlasting Covenant to both Parties; for to insure *God* of our performing *our* Part, he hath bound it upon us by a Law enforced with an everlasting Penalty, which is the strongest Obligation he could lay upon us; and to insure *us* of God's performing *his* Part, he duly *purchased* it for us by his *Death*; and in virtue of that just Right he ever lives to claim it by his *Intercession*, which is the strongest Obligation he could lay upon God; so that now, as God cannot fail in *his* Part without violating his Truth and Justice, which would be to destroy his own Being, and *un-god* himself; so neither can we in *ours*, without exposing our everlasting Well-being, and plunging ourselves, Body and Soul together, into everlasting Wretchedness and Calamity. And hence I suppose it is that our Saviour is called *the Surety of a better Covenant*, Heb. vii. 22. or as the *Greek* Word may be render'd, the *Trustee* between both Parties, to see that they *mutually* perform their *several* Parts of this Covenant to each other; which Office our blessed Lord hath faithfully perform'd, in that he hath taken the utmost Care to oblige both *God* and *us* mutually to make good our several Engagements to each other; for tho' he hath not undertaken for us that we shall *certainly* per-

form our Part, yet he hath undertaken to oblige us to it by the *highest* and most urgent Reason, which was all that he could *reasonably* undertake for Beings that are *free* to Good and Evil; and if, notwithstanding he hath *thus* obliged us, we will be so *desperately* obstinate as not to *comply*, he hath undertaken to *chastise* our Obstinacy with a most *dire* and *exemplary* Vengeance.

And since he *thus* proceeds in his Mediation upon the *certain* and *stated* Terms of a *Covenant*, which he himself hath *published* and *revealed* to us, we may hereby most certainly *inform* ourselves what *he* expects from *us*, and what *we* are to expect from *him*; for now we are sure that all *he* can expect from *us* is, that we should faithfully perform *our* Part of this *Covenant*, that is, that we should *implore* the *Assistance* of God's holy Spirit, and diligently *co-operate* with it, so as to *repent* and *return* from our *evil Ways* to the sincere *Practice* of all *christian* Piety and Virtue, and that herein we should *persevere* to the *End*; and less than *this* he cannot *admit*, without being an *unfaithful* Trustee for God of that blessed Covenant upon which he mediates. And now we are also sure that all *we can* expect from *him* is, that if we *implore* the *Assistance* of his Spirit we shall *have* it; that if with his Assistance we *repent*, we shall be *pardoned*; and that if being pardoned we *persevere* in *well-doing*, we shall be *crowned* with *everlasting Life*; and less than *this* he cannot obtain for *us*, without being an *unfaithful* Trustee for *us*: For if he should *exact* less for God of us, or *procure* less for us of God, than that Covenant upon which he mediates obliges God and *us* to,
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he would be wanting in his Care *one* way or the *other* to see this Covenant, with which he is entrusted, *duly* and *impartially* executed, and either *defraud* God or us of some Part of that *Right* which it *devolves* upon us, which we have all the Assurance in the World he will never do; so that now we proceed upon *certain* Terms, and do know *infallibly* what to *trust* to; we know that our Mediator exacts of us the *whole* and *entire* Condition of the Gospel-Covenant, that *this* he will certainly *accept*, but that *this* he *expects* without the least *Defalcation* or *Abatement*; so that if we heartily *implore* the *Assistance* of his holy Spirit, and *co-operate* with it, we have all the Assurance in the World that we shall be effectually *enabled* to render him that sincere *Repentance* and *Obedience* he requires; and that if we *repent*, we shall be *pardon'd*; and if we *persevere* in our *Obedience*, be advanced to *everlasting* Glory. On the other side, we know *infallibly before-hand*, that if we *refuse* to *submit* to *this* Condition, or do any way *fall short* of it, instead of being our *kind* and *merciful* Advocate, our Mediator will become our *implacable* Judge, and *doom* us to a Place of *dismal* Torment, where we shall live with *everlasting* Horror and *Despair*; so that now we can no longer *persevere* in our *Impenitence*, without *trampling* at the same time on the *highest* Encouragements, and *charging* headlong thro' the most *amazing* Danger.

IV. That as he acts *for* and in the *behalf* of God and Men, so he *partakes* of the *Natures* of *both*. For that this *high* and *important* Office might be the more effectually *executed* and *performed*, the

eternal *Father* thought meet to place it in the Hands of his own eternal *Son*, the Son of his natural *Generation*, to whom he *communicated* from all Eternity his own *divine Essence* and *Nature*, and whom in due Time he appointed to assume the *human Nature* into a personal *Union* with his *Divinity*, that so being *God-man* in one Person, he might be the better *fitted* and *accomplished* to mediate between *God* and *Man*; for in mediating *authoritatively* for *God* with us, he was to perform the Office of a *divine King*, to *rule* and *govern* us, as *God's Vicegerent*, and either *reduce* us under his *Authority*, or *chastise* us for our *Rebellion* against him; which is a Sphere so *vast*, and so *sublime*, as needs no less than some *divine Intelligence* to *perform* and *actuate* it; for to wield the *divine Sceptre* and *Government* is a Province that requires a *divine Knowledge* and *Power*; for the *Souls* and *Hearts* of Men are the principal *Seat* and *Subject* of the *divine Government*, and therefore it is very requisite that he who is entrusted with the Administration of it, should have a *thorough* and *perfect* Inspection of all our most secret *Thoughts* and *Intentions*, and *Purposes* and *Resolutions*; otherwise how is it possible he should take *Cognizance* of them, so as to *command* and *over-rule*, and *reward* and *punish* them? But to know the *Hearts* of Men, is in Scripture always appropriated to the *divine Omniscience*. So 1 Kings viii. 39. *Thou, even thou only, knowest the hearts of the children of men.* And if only *God's all-searching Eye* can *penetrate* into the *Hearts* of Men, who but a *God* can *rule* and *govern* them? And accordingly our Saviour, upon whose Shoulders

ders this inward and spiritual Government rests, challenges to himself this *divine Prerogative*, which is so necessary a Qualification for it, *Rev. ii. 23. And all the Churches shall know*, saith he, *that I am he which searcheth the reins and hearts, and will give to every one of you according to his works.* Nor is it less requisite to qualify him for this spiritual Empire, that he should be Almighty, than that he should be Omniscient; for to enable him to rule the Hearts and Souls of Men, it is necessary that he should have the Command and Disposal of all those outward Events and Accidents in which they are any way concerned, since it is by these, in a great measure, that their Hearts are swayed, their Affections formed, their Intentions and Resolutions squared and regulated, and, in a word, their good and evil Actions rewarded and punished in this World; and to weild and manage, moderate and dispose such infinite numbers of Events as concern such infinite numbers of Men, so vastly distant from one another in Place, Condition, and Temper, requires a Power that can do *whatsoever it pleases both in Heaven and Earth*; which the *Psalmist* appropriates to the *divine Power* as its peculiar *Prerogative*, *Psalm cxxxv. 6, 7.* and if it be only a divine Power, that can manage and dispose all the Affairs of Men, what can be more requisite than that he who rules and governs them should communicate of the divine Omnipotence? And accordingly our Saviour, upon whom this Government is devolved, assures his Disciples, that *all power was communicated to him both in heaven and earth*, *Matth. xxviii. 18.* which being the *Prerogative* of the *divine Power*, seems impossible to have been

been communicated to any but a *divine Person*. And therefore the Prophet *Isaiab*, speaking of the Government of Christ, tells us, that his Name *should be called Wonderful, Counsellor, the mighty God*, *Isai. ix. 6.* where, by *Counsellor*, and *mighty God*, he seems to design his infinite *Knowledge* and *Power* whereby he should be qualified for this his *divine Government*; for so *Mighty God* doth always in the Scripture-Phrase signify *Almighty God*; so in *Deut. vii. 21. Psal. l. 1. Jer. xxxii. 18. Hab. i. 12.* and elsewhere. By all which it is evident, that to mediate *authoritatively* for God with Men, is a Province so *sublime*, as that it requires no less than *divine Perfections* in the Person that *undertakes* and *manages* it, and consequently that it is requisite he should be *God*.

Nor is it less requisite to render his Government more *awful* and *majestick*. For though the Condition of the *Person* alters not the *nature* of the *Authority* he is vested with, yet in the Estimation of Men the same Authority is more or less venerable, according as the *Quality* and *Condition* of the *Persons* cloathed with it, is more or less *considerable*. Since therefore the *Quality* of the *Person* doth always cast a *Cloud* or *Lustre* on the *Office*, it was very requisite that he who was authorized to mediate for God with Men, which is the *highest Office* under God the *Father*, should be a Person of the highest *Rank* and *Dignity* next to God the *Father* himself, and consequently that he should be God the *Son*: And hence the Author to the *Hebrews*, Chap. i. to render his Authority more awful, takes a great deal of pains to imblazon the *Dignity* of his Person, in which he
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gives him such Stiles and Characters, as cannot without *extreme* Force be applied to any but a Person *divine*: He stiles him, *The Brightness of his Father's Glory, and the express Image of his Person; the Founder of the Earth, and the Maker of the Heavens, and the Upholder of all things by the word of his Power.* Verse 3. 10. he tells us, that he was set *far above the Angels*, and that the Father had ordered *all his Angels to worship him*, declaring him to be God in these terms: *Thy Throne, O God, is for ever and ever*; and then he concludes all with this Application, *Therefore we ought to give the more earnest heed to the things which we have heard of him*, chap. ii. v. 1. which shews, that in the Apostle's Sense, to mediate for God, is a Station so *sublime*, that it was very fit it *should* be supplied (as it *was*) with a Person of the *highest Dignity*, that to his *Person* might reflect a Majesty on his *Office*, and render it more *awful* and *venerable* in the World.

And as to accomplish him for this high Office of mediating for God with Men, it was most fit he should be *God*, so it was no less requisite he should be *Man*. For Man being naturally a *sensitive*, as well as *rational* Creature, in this *degenerate* State of his Nature, wherein his sensitive Part is *predominant*, there are no sorts of Objects do so vigorously *impress* and *affect* him, as those which strike immediately on his *Senses*; and hence it is that he so greedily prefers *carnal* before *rational*, and *sensitive* before *spiritual* Goods; notwithstanding the *latter* are in themselves infinitely *greater* and more *eligible*; and that in his Conceptions of *spiritual* Objects he is so prone to
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blend and intermix them with *carnal* and *corporeal* Phantasms, because his Mind is so *estranged* from spiritual Objects by its continual *Intimacy* and *Familiarity* with sensual ones, that it can hardly frame any *Idea* of them without *disguising* them into some *bodily* Semblance. God therefore being a *spiritual* and *invisible* Essence, and upon this account far removed out of the *Ken* and *Prospect* of our Sense, our *sensual* and *depraved* Minds must either be naturally indisposed to think seriously of, and consequently to be duly affected by him, which renders us prone to *Irreligion*, or to *sophisticate* our Conceptions of him with corporeal *Images* and *Phantasms*, which render us prone to *Idolatry*; to prevent both which, God, in great Condescension to this deplorable Weakness of the human Mind, hath always thought meet to converse with us under some *sensible* Appearance or *visible* Symbol of his *divine Presence*. Thus when God conducted his chosen People through the *Red-Sea* and *Wilderness*, he went before them in a *Pillar of Cloud by day*, and in a *Pillar of Fire by night*; and when afterwards he gave them his *Law*, he descended upon Mount *Sinai* in a *bright* and *glorious* Flame, overcast with *thick* and *solemn* Clouds: in which *illustrious* Appearance he afterwards made his Entrance into the *Tabernacle*, where he made his constant abode, and from whence he frequently exhibited himself to the People's *Eyes* and *Senses* in a *Body of visible Light* and *Glory*; which visible Light is in holy Scripture very often called the *Glorry of the Lord*. And since God, in condescension to the *Weakness* of human Minds, thought it

meet to present himself to the *Senses* of Men in some *visible* Appearance, there is the same reason why the Mediator should assume some *visible Substance* to his *invisible Godhead*, that therein he might exhibit himself to our *Sense*, and thereby at once affect our Minds with a great *Love* and *Dread* of his Divine Majesty, and by vouchsafing us a *visible Presence*, prevent our flaming *Idols* and *false Images*, and *Representations* of him in our own Minds. Now of all *sensible Substance* there was none so proper for this end as *human Nature*, which is that above all others that we are most *intimately* acquainted with, and most *accustomed* to *love* and *reverence* and *obey*. It is true, had his Design been to govern us by *Terrors* and *Affrightments*, as he did the *Jews*, it would have been more proper for him to assume that dreadful Appearance of a *consuming Fire*, in which he was wont to converse with *them*; but his Design being to erect his *Empire* in Mens *Souls*, and to *captivate* their *Wills* into a *free* and *generous* Obedience, he could not have appeared to us in any visible Substance so proper for this end, so apt to *oblige* and *awe*, to *indear* and *terrify* us together, as *human Nature*. And accordingly as God dwelt of old in the *Jewish Tabernacle*, and thence *displayed* himself before the *Eyes* of that People in a visible Glory; so the *Word*, as St. *John* tells, *was made flesh*, and *tabernacled among us*, (for so the *Greek word ἐσκήνωσεν* signifies,) *i. e.* as in condescension to the Weakness of the *Jews*, he pitched his *Tabernacle* among them, and thence frequently *appeared* in a visible Glory to their *Sense*; so in condescension

to ours, he pitched his Tabernacle in our Flesh or Nature, from whence, as he proceeds, *we beheld his Glory*, (*i. e.* at his Baptism and Transfiguration) *as the Glory of the only begotten Son*, or in which the only begotten Son was wont to *display* himself from between the *Cherubins*, *John i. 14.* In short, therefore, since in mediating for God with us, it was very needful that in compliance with our Weakness, he should address to our Sense in some visible Appearance; and since there was no visible Appearance in which he could so advantageously address to us, as that of *human Nature*, it hence evidently appears how requisite it was that he should assume our Nature to his Deity, and be Man as well as God.

And as it was requisite he should be *God-man*, in order to his mediating for *God* with *us*; so was it also no less requisite, in order to his mediating for *us* with *God*; because, as I shall shew hereafter, to mediate for us with God implies, First, his making an *Atonement* for our *Sins* with his *Blood*; Secondly, his appearing for us as our Advocate in Heaven. Now as for the first, it was highly requisite that he should be Man, that so he might *suffer* for us, his Divinity being wholly impassible: And this Reason the Apostle himself assigns, *Heb. ii. 14.* *For as much then as the children are partakers of flesh and blood, he also himself* (speaking of Christ) *took part of the same, that through death he might destroy him who hath the power of death*; and seeing he was to assume another Nature to his Divinity, that so he might suffer for us, it was most fit and proper that he should assume *ours* rather than any *other*. For since God
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in Mercy had consented to accept of *another* Person's suffering for *our* Sins, it was very requisite that what he suffered for us should come as near to our own personal Suffering as it was possible, that so it might be more exemplary to us, and more nearly affect us with Dread and Horror for our Sins; and next to our own personal Suffering is the Suffering of our Nature: And therefore since the Punishment of our Sins was to be transferred from our Persons, it was highly fit it should be inflicted on our Nature, which it could not have been, had he not been Man who endured it.

And as it was requisite that he should be Man, that so he might suffer, and that so the Nature at least that had sinned might suffer; so it was no less requisite that he should be *God-man* in one and the same Person, to render his Sufferings a valuable Consideration for all that Punishment that was due to God upon the Score of the infinite Sins of an infinite Number of Sinners: For how could the Blood of one Man, though never so innocent or excellent, have amounted to a valuable Commutation for the forfeited Lives and Souls of a World of guilty Sinners? Or what less than the Blood of *God-man* could have been any way equivalent to that eternal Punishment that was due to God from the whole Race of Mankind? And yet that it should be in some measure equivalent was highly requisite, as I shall shew hereafter, both to satisfy the Divine *Justice* for what is past, and to secure the Divine Authority for the future; and accordingly we are said to be *purchased with the blood of God*, Acts xx. 28. not that the Divine Essence can suffer or bleed, but being united

united into one Person with the human Nature, the Properties of this Nature, and also the Actions and Passions thence proceeding, may be truly attributed to it; and therefore, since in the Person of Christ God was united to Man, whatsoever his Humanity suffered may be truly called the Suffering of God; and being so, it was a Suffering every way equivalent to the eternal Damnation of the whole World of Sinners.

Lastly, As he was to appear as our Advocate at the right Hand of God, it was very fit he should be Man, that so, as the Apostle discourses, *Having an High Priest that was in all points tempted like as we are*, as having been placed in our Nature and Circumstances, he might be the more affectionately *touched with the feeling of our infirmities*, Heb. iv. 15. *i. e.* that so our Nature being a part of himself, and that himself having experienced its Weakness and Infirmary, he might be the more nearly concerned for it, and be touched with a more tender Compassion towards it, and consequently sollicite its Cause and Interest at the right Hand of God with greater Zeal and Importunity. For so the same Author reasons, *Heb. iii. 17, 18. Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the Sins of the People; for in that himself hath suffered, being tempted, he is able to succour them that are tempted.*

And that he should be God as well as Man, is no less requisite to create in us the greater Confidence of the Success of his Advocation. For what Reason or Argument could be great enough to satisfy
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our guilty, and therefore anxious Minds, that ever a mere Man, who had nothing beyond ourselves to recommend him to God but only his Innocence and Virtue, should be able to obtain such a prevailing Interest in Heaven, as not only to reconcile the Almighty Father of all Things to a World of sinful Men, against whom he was so justly and so highly incensed, but also to obtain of him to embrace them with infinite Love, and crown them with eternal Favours; which is such a stupendous Success as we could scarce have modestly hoped for from the most importunate Intercession, not only of the best Man that ever was upon Earth, but of the highest Angel in Heaven? For unless we could reasonably suppose God to be more pleased with one innocent Man or Angel than he is displeased with a World of guilty Sinners, which is hardly supposeable, we could have no just ground to hope that the Cries of the one's Intercessions should be more prevalent with him than the Cries of the others Guilt. But when we consider, that he who hath undertaken our Cause is the *Son of God*, the Son of his *natural Generation*, that from all Eternity was begotten of his *Essence*, *God of God*, *Light of Light*, *very God of very God*; what may we not expect from the Prayers of one so near and dear to the eternal Father, that is fit either for him to ask, or for the eternal Father to bestow? For this we may be confident of, that he can never be so highly displeased with us as he is pleased with his own Son, who is the Stamp of his very Essence, and express Character of his Person, and that therefore his Pleasure in him will be far more prevalent than all his Displeasure against us; and

while it is so, we have all the Security in the World that he will succeed in his Advocation, and prevail in our behalf. Thus that Christ should be *God-man*, was in itself highly expedient, to qualify him for all the Parts and Office of his Mediation, and accordingly the holy Scripture expressly declares him to be so.

For first, that he is God, is as plainly asserted as any Proposition in the Bible; for thus, not to instance in the Old Testament, where he is frequently stiled *Jehovah*, the incommunicable Name of God, and the Mighty or Almighty God, and *Immanuel*, that is, God with us; in the New Testament he is not only called God, *Acts* xx. 28. where the Pastors are exhorted to *feed the Church of God, which he hath purchased with his own Blood*, which can be applied to none but Christ; and *John* xx. 28. where *Thomas* calls him, *My Lord, and my God*; which Confession of his our Saviour himself approves, *ver.* 29. But moreover he is called the true God, *1 John* v. 20. *And we are in him that is true, even in his Son Jesus Christ; he is the true God and eternal Life, and God over all, blessed for ever, Rom.* ix. 5. And accordingly the Father himself is brought in, thus bespeaking him, *Thy Throne, O God, is for ever and ever, Heb.* i. 8. Where his Design is to shew the Excellency of Christ above the *Angels*; for saith he in *ver.* 7. *Of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a flame of fire; but unto the Son he saith, Thy Throne, O God, &c.* Which Stile, *O God*, here must necessarily import something greater than was ever attributed to *Angels*, and consequently something greater than a nominal or titular

titular Deity, which our Adversaries in this Article allow was frequently given to the *Angel of the Lord* in the Old Testament; if therefore that Angel of the Lord were a mere created Angel, as they affirm, he had as much attributed to him as our Saviour, unless we suppose this Stile, *O God*, to import real and essential *Deity*, and not merely nominal. So also, *John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.* For the clearing of which noble Text, which our Adversaries with a world of Art have endeavoured to perplex and entangle, it is to be considered, that this Phrase, *ὁ λόγος, the Word*, was a Term of Art, by which, in that very Age when this Gospel was written, and long before and after it, both the Jewish and Heathen Writers were wont to express and signify a *divine Person*, ^a by whom the ancient Jews understood the *Messias*, ^b who is that very Person the Apostle here treats of.

*Vide Note ^a
ad finem.*

*Vide Note ^b
ad finem.*

Since therefore by this Phrase, *the Word*, both Jews and Gentiles, when St. John wrote this Gospel, understood a *divine Person*; and since by this divine Person the Jews understood the *Messias*, there is no reason to imagine that St. John here meant it in any other Signification, since in so doing he could not but foresee he should impose upon the World, and take an effectual Course to make us believe he meant what he never intended; for he is so far from explaining this Phrase into any different Sense from that of the Jewish and Gentile Writers, that he all along explains himself in the very same ^c.

*Vide Note ^c
ad finem.*

Now it is hardly to be imagined by any one, whose Mind is not deeply tinctured with *heretical Pravity*, but that had the Apostle used this technological Phrase in any *different* Sense from its common Acceptation, he would have told us of it, and not have given us such an unavoidable Occasion to mistake in so great a Doctrine, by cloathing its Sense in such Phrases as in the Language of the Age he wrote in signified so *differently* from what he *meant* and *intended* by them.

And as in the above-named Texts he is expressly stiled *God*, so other Texts, to convince us that he is not a mere *titular* Deity, attribute fundry things to him which are peculiar to *God essential*; for so the *making of the World* is in fundry Places expressly attributed to him (which, as the Apostle tells us, *Heb. iii. 4.* is peculiar to *God*; for *he*, saith he, *that made all things is God*;) for so in the above-named Text we are told, *that by him were all things made, and that without him was not any thing made which was made.* Where by *all things* we must necessarily understand the *whole World*, unless we will suppose the Apostle to *equivocate*, because it was then a common and received Doctrine, that *the Word* was the *Maker of the World*; for so, besides the above-cited Authorities, the *Chaldee Paraphrase upon Isaiah xlv. 12.* instead of *I made the Earth, and created Man upon it*, saith *the Lord*, renders it, *I by my Word made the Earth, and created Man upon it.* And on *Gen. i. 97.* instead of *God created Man*, the *Jerusalem Targum* renders it, *The Word of the Lord created Man.* And so in several other Places. This therefore being the Doctrine of the Age, *St. John* could not but apprehend

prehend that they would certainly understand these Words of his in their own Sense, because in all appearance they are so to be understood; if therefore he meant them in any other Sense, he ought immediately to have explained himself; which since he hath not, it is plain either that he meant according to the *common* Sense, or that he intended to *equivocate*; but that he meant according to the common Doctrine of the Age, is sufficiently evident from other Texts of Scripture; for *Heb. xi. 3.* the Apostle expresses this Article to the *Jews* in their own Language, *Thro' Faith we understand that the Worlds were made by the Word of God.* Now that by this *Word* he meant *Christ*, is plain from *Heb. i. 1, 2.* *In these last days God spake unto us by his own Son, by whom also he made the World.* And that by these *Worlds* he means the *whole Creation*, is evident from the 8th, 9th, and 10th Verses of this Chapter: *But unto the Son he said, Thy throne, O God, is for ever and ever, &c. Thou hast loved righteousness, and hated iniquity, &c.* speaking still of the *Son*; and then it follows, *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands.* For the Conjunction (*And*) here plainly connects these Words to the foregoing, *viz. But unto the Son he said, &c.* So that still it is the same *Son* of whom it is said, *Thy throne, O God, &c.* and *thou, Lord, in the beginning, &c.* the same Person whose throne in ver. 8. is said to be *for ever and ever*, that is said in ver. 10. to have *laid the foundations of the earth.* So also, *Col. i. 15, 16, 17.* *Who is the image of the invisible God, the first-born of every creature; for by him were all things created that*

are in heaven; and that are on earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him; and he is before all things, and by him all things do consist: Where, to shew that he means a proper and literal Creation, the Apostle describes it in those very Words wherein Moses describes the Creation of the World: *For by him were all things created that are in Heaven, and that are on Earth.* And to shew that he doth not mean by creating, *renewing* or *regenerating*, as the Socinians will needs understand him, he tells us, that not only *Men* were created by him, who are the only Subjects of this new *metaphorical* Creation, but *all things* in general, *that are on Earth*, and not only all Things that are on Earth, but *all things that are in Heaven* too, where there never was any thing *new created* or *regenerated*; for the *Thrones and Dominions, the Principalities and Powers, i. e.* Orders of Angels that are here said to be created by him, have never been *renewed* or *regenerated*; but those of them that *fell*, fell for *all Eternity*; and they which *stand*, have *always* stood, and shall stand *for ever*; and therefore by his *creating* them must be meant his giving them their *Being* and *Existence*.

And as the Creation of the World is in Scripture attributed to Christ, which speaks him a *divine Being*; so there are other things ascribed to him which are *peculiar* to the *Divinity*, as particularly his being *Alpha* and *Omega, the beginning and the end, the first and the last*, in Rev. xxii. 13. and several other Places; which is a Stile that God hath appropriated to himself. *Isaiab* xliv. 6. *Thus saith the*

the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last; and besides me there is no God. If then Christ be the first and last, as he himself declares he is, Rev. i. 17. he must be that Lord the King and Redeemer of Israel.

Hitherto we have been proving that he is *God*, but then there are other Texts that do as plainly prove him to be *God-man*; for so in *1 Tim. iii. 16. Without controversy great is the mystery of godliness, God was manifested in the Flesh*; which is the same with that of *St. John, John i. 18. And the word* (which in the first Verse he saith *was God*) *was made flesh*; so also, *Phil. ii. 6, 7. For being in the form of God, he thought it not robbery to be equal with God, but emptied himself, and took upon him the form of a servant, being made in the likeness of men.* From which Words it is plain that Christ was *in the form of God* before ever he was *in the form of a Servant*; for it was by taking on him the Form of a Servant that *he emptied himself*; and his being in the Form of a Servant consisted in being *made in the Likeness of Men*; so that his being in the Form of God doth as much imply that he was *God*, as his being in the Form of a Servant doth that he was *Man*; and since in becoming Man he *emptied himself*, it necessarily follows, that before he became so he was *full*, and also that that Fulness of his consisted in being in the Form of God; if then he was full by being in the Form of God, before he emptied himself into the Form of a Servant, by being made in the Likeness of Men, it is certain that he was in the Form of God *before* he was in the Form of Man; and that his being

in the Form of God doth as much signify his being *really* God, as his being in the Form of Men doth his being *really* Man. But for further Satisfaction concerning these two last cited Texts, I refer the Reader to that most learned and incomparable Treatise, *Pearson's Exposition of the Creed*, fol. 121, and 127: where the Cavils of the *Socinians* are all shamefully baffled with clear and convincing Reasons.

Thus as it is highly requisite in itself that the Mediator should partake of the Natures of both the Parties between whom he interposes, so we are sufficiently assured that he doth by Scripture Testimony; so that now in his Mediation for God with us we have all the reason in the World to dread and reverence his Authority, and also to resign up ourselves to its Conduct with a *free* and *cheerful* Mind; for being God, we are sure that he hath an *all-seeing* Eye, that *inspects* our Hearts, and *pries* into the inmost Thoughts and Purposes of our Souls; and an *Almighty* Arm, that can *stretch forth* itself to the remotest Distance, and *reach* us even to the bottomless Pit; and being thus exposed to the *Inspection* of an all-seeing Eye, and the *Vengeance* of an almighty Arm, how *dare* we harbour any *Thought* or *Purpose*, any *Desire* or *Affection*, with which that Eye is offended, or that Arm provoked? But then being *Man* as well as God, his Authority comes armed to us with equal *Sweetness* and *Majesty*, and is every whit as apt to affect our *Love* and *Ingenuity* as our *Dread* and *Reverence*; for how can we refuse to *obey* him when he commands us in our *own Nature*, a Nature which is most *intimate* and

and *familiar* to us, and which we are most inured to *love* and to *obey*; and above all, a Nature wherein he *bled* and *died* for us, and chearfully exposed himself to *Sorrow*, and *Shame*, and *Torment*, that we might *live*, and be *happy* for ever? And so on the other hand, in his Mediation for *us* with *God*, we have all the Reason in the World *stedfastly* to rely upon his *meritorious* Sacrifice and *powerful* Intercession; for as he was *Man*, he was not only *capacitated* to suffer for us, but he *actually* suffered in *our Nature*, that very Nature wherein *we* had justly deserved to suffer for ever. So that what *he* suffered for us came as near to *our* suffering for ourselves, and consequently did as much satisfy the *Ends* of divine Justice, in exacting *Punishment* of Offenders, as it was possible for any *substituted* or *vicarious* Punishment to do. For though our *Persons* escape, our *Nature* hath been punished in *him*. But then being *God* as well as *Man*, what *he* suffered for us was not only *instead* of what *we* ought to have suffered, but *equivalent* to it. So that our *Ransom* from eternal Punishment being *paid* with the Blood of one of our *own* kind, *hypostatically* united to *God*, we did as much suffer in *him* as *we* could do without suffering in our *own Persons*, and what we suffered in him was every way *equivalent* to what we had *deserved* to suffer in our own Persons. So that now we have all possible assurance that the Divine Justice is so far *satisfied* by what Christ hath suffered for our Sins, that if we *repent* and *forsake* them, we shall be freely *discharged* from all that infinite *Debt* of Punishment which we have justly *contracted* by them; And then again being *Man*, we

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may be secure that he hath a most *tender* Sympathy with the whole Mass of *human Nature* by what distance soever of Time or Place *divided* and *dispersed*; and consequently, that having in himself experienced its *Weaknesses* and *Temptations*, so far as was consistent with his *Innocence*, he must needs be a very *concerned* and *zealous* Advocate for us with the Almighty Father. And then being *God-man*, the Son of the Almighty *Father's Essence*, as well as the Son of *Man*, we may be equally secure that he cannot *fail* being *successful* in his *Advocation*, especially when he pleads for us, as he *doth* in the *Right* of his own *meritorious* Blood, by which he *purchased* our Admission into the divine *Grace* and *Favour*. So that considering all these things, it is evident that there could have been no Mediator between God and us, so every way *fit* and *proper* to govern us *for* God, and intercede for us *with* God, none in whom both *God* and *we* could have reposed that *Trust* and *Confidence*, as a *Theanthropos* or God-man.

V. Another thing which the Scripture proposes to our Belief concerning this Mediator, is, that as he partakes of the Nature of both the Parties between whom he mediates, so, that he might transact *personally* with *both*, he was sent down from *Heaven* to *us*, and is returned again from *us* to *Heaven*. For since he was appointed to mediate between God and Men, it was highly expedient that he should *personally* address to *both* Parties, that so he might more *closely* and *effectually* solicit a *mutual* Reconciliation between them, and that being personally *known* to both, they might both repose their *Trust* in him with greater
Confidence

Confidence and Assurance. He was well known to the *Father*, in whose Bosom he dwelt from all Eternity, to be a Person every way *fitted* to be intrusted with his *Authority* and the Administration of his *Government*, as communicating with him in the same *divine Essence*, and consequently *essential Dominion*; by reason of which no Person in the World could be so much *concerned* for his Father's *Authority* as *he* was, and consequently no Person could be so proper to be *intrusted* with it: And therefore, when upon the first *Breach* between God and Men, there arose an Occasion for a *Mediator*, God could not but be infinitely *satisfied* that there was none so *fit* to act on his part, or mediate for *him*, as his own Son. But then, since he was neither *known* to us by *Person*, nor *allied* to us by *Nature*, as he was to his *Father*, we could have no such Reason as the *Father* had to place our *Trust* and *Confidence* in him; and therefore, though when he first undertook this Mediatorship between God and us, he *was* not *related* to us by *Nature*, as he was to the *Father*, yet it was upon an *Agreement* between the *Father* and him, that he *should* hereafter assume this *Relation* to us, and become the Son of *Man*, as well as the Son of *God*, that he was admitted to this Office. So that tho' from our *Fall* to his *Incarnation* he was not *Man*, but only *God*, yet all that time he mediated as *God-man* between God and Men; he mediated for God as actually subsisting in the *divine Nature*, he mediated for Men as he was *infallibly* to subsist in the *human Nature* also. He having therefore *virtually* and *intentionally* assumed our Nature from his very first Entrance on his Mediatorship,

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did thereupon become *equally* related to *both* Parties; but till he had *actually* assumed our Nature, and therein *manifested* himself unto us, we could not have that *Knowledge* of *him*, nor of his *Relation* to us, that the Father had, nor consequently that Reason to repose our *Trust* and *Confidence* in him; and therefore, that *we* might have the same Reason to confide in him, in his Mediation for *us*, as *God* had in his Mediation for *him*, God so ordered it, not only that he should assume our Nature, which, if he had so thought meet, he might have done, without either being *seen* of us, or *born* among us, but also that he should *so* assume it, as to be visibly *born* of human Kind, and *manifested* in it in the open *view* and *sight* of the World. For in the *fulness* of *that time*, which was long before prefixed in the Eternal Council of God, the Holy Ghost, by an *immediate*, *invisible*, and *miraculous* Operation on the *pure* and *immaculate* Womb of a Virgin called *Mary*, of the Lineage of *David*, enabled her without any Congress of Man to conceive a Child of *human Kind*, consisting of a *rational* Soul in a *mortal* Body, which the *Eternal Word*, or natural *Son of God*, who was before all Worlds, immediately *assumed* into a *personal Union* with himself, whereby he became *God-man*, who before was only *God*; and this without either commixing his *two* Natures into *one*, or converting *either* of them into the *other*, but under their personal Union preserving them still *distinct* and *separate*; which *God-man*, the blessed Virgin that *conceived* him, *actually brought forth* after the natural time of Women, and *nursed* and *educated* till he arrived to the *Age of Man*,
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at which time he began personally to *treat* with Men in his *Father's* Behalf, and in order to the *reducing* them to their bounden *Duty* and *Allegiance* to the Throne of Heaven, *revealed* his Mind and Will to them with his own Mouth, and *pressed* and *enforced* it upon them with the most *powerful* Motives that ever were urged to Mankind; and by his own *miraculous* Works and most *holy* Example abundantly *demonstrated* to them, that what he revealed to be the Will of his Father was *true* and *practicable*. Thus far in his *own Person* he mediated for his *Father* with *Men*, as I shall shew more fully hereafter.

The Consideration of which ought in all Reason and Conscience to render his Mediation more *prevalent* with us. For when God the *Father* hath condescended so far, as to send down his only Son from Heaven on an Embassy to us, to propose to us Terms of Reconciliation, who had so highly *incensed* and *affronted* him; when God the *Son* hath condescended so far as to cloath himself in *our* Nature, that therein he might *endear* himself to us, and thereby *oblige* us to listen more attentively to his *gracious* Proposals, what a *stupendous* Height of Obstinacy will it be in us to *stop* our *Ears* against him, and *reject* those Terms of *Mercy* he proposes to us, by persisting in a *wilful* Rebellion? Had God sent but one of the *lowest* Angels in Heaven to us to promise *Pardon* and *eternal Life* to us, upon condition we would but sincerely *submit* to his Will, one would have thought, a Proposal so infinitely *reasonable* in itself, and *advantageous* to us, should have been embraced by us with *Transports* and *Raptures*; but
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to reject it *now* when he hath sent it to us by his own *Eternal Son*, whom all his Angels *adore*, and by his Son *incarnate* in our own Natures, is such a degree of *Obstinacy* and *Ingratitude* together, as no *Devil* was ever guilty of. Suppose that you beheld this most *glorious* Person coming down to you from the right Hand of God to tender you a *Pardon* and a *Crown*, upon condition you would *submit* to his Father's Will, and denounce *everlasting Vengeance* against you if you persist in your *Rebellion*, would you dare, by refusing to submit, to *reject* that Pardon and that Crown, and *defy* that Vengeance to his Face? One would think it were *impossible*; but yet in *effect* you do the same thing, who believe that *that* Jesus who preached this Gospel to the World 1600 Years ago was the Son of God in human Nature, and yet obstinately refuse to submit to its Proposals. Hence from this very Topick, that *God hath in these last days spoken unto us by his own Son*, Heb. i. 2. the Apostle himself makes this Inference, *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip*, Heb. ii. 1.

And now having finished his *personal* Treaty or Mediation *with us for God*, he lays the foundation of his *everlasting* Intercession *for us with God* before our own *Eyes*, viz. in the *Sacrifice* of himself for the Sins of the World. He might, if he pleased, have suffered Death for us in the *invisible* State, and received those Tortures from the Malice of *Devils*, which were inflicted on him by the Malice of *devilish Men*; but that would not have given so great a *Satisfaction* to our *Faith*: For,
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for the *Son of God* to lay down his *Life* for *Sinners*, is such a *stupendous* Instance of *Love*, as would have exceeded the *Belief* of Mankind, had it not been *openly* and *visibly* transacted; and therefore he rather chose to resign up himself into the Hands of the *Jews* his *cruel* Persecutors, and by *them* to offer up his *Life* upon the *Cross* in the *publick* View of the World. And now having given this *sensible* Evidence to our *Faith*, that he *died* for us, to satisfy us farther, that his *Death* was *accepted* by his *Father* as a *full* Atonement for our *Sins*, he *rose again* from the dead the third Day after his *Crucifixion*; which was a plain Evidence that his *Father* was fully *satisfied* with what he had *suffered* for us, because he *exacted* no more, but by his *Resurrection* actually *discharged* him from any *farther* Suffering for ever. So that the *Resurrection* of *Christ* is not only an *Evidence* of the *Truth* of his *Religion*, under which Notion I shall discourse of it hereafter, but also of the *Acceptation* of his *Sacrifice*. For so the *Apostle* intimates in *Rom. viii. 33, 34.* *Who then shall lay any thing to the Charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, i. e.* Who is there now that can presume to denounce eternal *Condemnation* against any good *Christian*; since *Christ* himself hath *laid down his life* for him, *yea, rather*, since he is *risen again from the dead*, and hath thereby given sufficient Evidence that *God* hath *accepted* his *Death* as our *Ransom* from eternal *Condemnation*? And now having satisfied our *Faith* in these two great Points, that he *died* for our *Sins*, and that *God* hath *accepted* his *Death*

Death in lieu of that eternal Punishment that was due for them, all the *further* Satisfaction we can *ask* or *need* is, that as he *came down* from the Father to mediate personally *with us for him*, so he should *return* back again to the Father to mediate personally *for us with him*, to *exhibit* and *plead* his *meritorious* Sacrifice in our behalf, and in *virtue* thereof to *solicit* our *Pardon* and *Acceptation* with God. And therefore to satisfy us in *this* also, after he had abode some time upon Earth after his *Resurrection*, and satisfied his Disciples by *frequent* Converses with them that he was *really* risen, and given them all *necessary* Orders for their *future* Conduct in the Propagation of his Gospel, he carried them out to *Bethany*, where after he had lifted up his Hands and blessed them, he ascended before their Eyes into Heaven; upon which it is said, *Luke xxiv. 52. That they worshipped him, and returned to Jerusalem with great joy*; surely not because their dear Lord was gone from them, never in this World to be seen by them more; *that* was cause of *Sorrow*, rather than *Joy*, to them; but because he was gone to the right Hand of the Father, there to *intercede* in Person for them, and for ever to *exhibit* that *wounded* and *bleeding* Body of his, by which he made *Expiation* for the Sins of the World, and *purchased* the *Promise* of the *Spirit* and of *eternal Life*; upon *this* account indeed they had great cause to *rejoice*, because now they knew they had a *sure* Friend in Heaven where their main *Hope* and *Interest* lay, even that very Friend, who not long before had freely exposed himself to a most *shameful* and *tormenting* Death to rescue them from *Death* *eternal,*

eternal, and who, after such an Instance of *Love*, they could not but conclude would employ his utmost Interest with the Father in their behalf; and in a word, who being the *only begotten* of the Father, whose precious Blood he had graciously *accepted*, as a *Ransom* for the Sins of the World, could not but have an *Interest* with him *infinitely* sufficient to obtain for them all the *Graces* and *Favours* that were fit either for them to ask, or for his Father to bestow; so that now if we heartily comply with him as mediating for his *Father* with *us*, we have all the Encouragement in the World to *depend* on him as mediating for *us* with his *Father*, since he doth not mediate with him by a *second-hand*, or at a *distance*, but in his *own Person*; in *that* very Person, which is not only infinitely *dear* to the Father, as being his only begotten Son, but hath also infinitely merited of him, by offering him his own Life at his Command, as a Sacrifice for the Sins of the World. And accordingly upon this Consideration the Apostle founds the Hope of Christians, 1 *John* ii. 1, 2. *My little children, these things write I unto you, that ye sin not; but if any Man sin, let him not presently give up himself as hopeless and irrecoverable, for we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.*

VI. And lastly, Another thing which the Scripture proposes to our Belief concerning this Mediator, is, that upon his Return from us to Heaven, there to mediate personally for Men with God, he *substituted* the *divine* and *omnipresent Spirit* personally to *promote* and *effectuate* his Media-

tion for God with Men. When he went up to Heaven, there to mediate for us with God, he did not thereby *abandon* his Mediation for God with us, but immediately *substituted* a certain *mighty, spiritual* Being to act for him, whom he calls the *Advocate*, or, as we render it, the *Comforter*, and the *Holy Ghost*, and who was to mediate with Men in his behalf, even as he mediated with them in the behalf of his *Father*, and to advocate for his Authority as he advocated for his *Father's*; for so he tells his *Ministers*, whom he left behind him to assert and propagate his Authority in the World; *I will pray the Father, and he shall give you another Comforter, or Advocate; i. e. to plead for, and enforce your Ministry in my behalf, whose Ministers you are, that he may abide with you for ever; even the Spirit of Truth, &c. I will not leave you comfortless, or without an Advocate: I will come to you, that is, by this Spirit of Truth, who is to be my Vicegerent, even as I am my Father's*, John xiv. 16, 17, 18. But for the fuller Explication of this great and necessary Article, I shall first shew what this *divine Spirit* is which Christ hath substituted to mediate for God with us in his Absence. Secondly, I shall explain his *Subordination* and *Substitution* to Christ in *this* Part of his Mediation. Thirdly, I shall shew what it is that he hath done, and still continues to do, in order to the effecting this Mediation.

First, *What this Divine Spirit* is which Christ hath substituted to mediate for God with us in his Absence. I answer, it is the *third Person* in the *triune* Godhead; for that besides the *Father* and the *Son*, there is a third *Divine Person* subsisting in the

the Godhead, seems to have been a current Doctrine among the ancient Writers, both *Gentile* and *Jewish*, and is most plainly and expressly asserted in holy Scripture; which third Person is known in Scripture by the Name of the *Holy Ghost*, or the *Spirit of the Lord*; for that the *Holy Ghost*, so often named in the New Testament, is the same with that *Spirit of the Lord* so much celebrated in the Old, St. Peter expressly asserts, 2 Pet. i. 2. *For the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* From which Words it is evident that this *Holy Ghost*, whom St. Peter here mentions, is the very same with that *holy Spirit*, or *Spirit of the Lord*, by whom, as we are told in the Old Testament, the ancient Prophets were inspired. *Vid. Isai. lxiii. 11. 2 Sam. xxiii. 2. Micah ii. 7.* and abundance of other Places. And accordingly St. Peter applies that Prophecy of *Joel* ii. 28. *I will pour out my Spirit upon all flesh*, to that miraculous Descent of the *Holy Ghost* on the Day of *Pentecost*, Acts ii. 16, 17. *But this is that*, saith he, *which was spoken by the Prophet Joel, &c.* which could not be true, if St. Peter's *Holy Ghost* were not the same with *Joel's Spirit of the Lord*. But it is most certain that the *Holy Ghost*, whom St. Peter and the New Testament so often mention, was in the first Place a *real Person*, and not a mere *Quality*, as the *Socinians* vainly dream; for so we every where find personal Properties and Actions attributed to him. Thus he is said to speak, Acts xxviii. 25. and Heb. iii. 7. yea, and his *Speeches* are frequently recorded; so Acts x. 20. *The*

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Spirit said unto Peter, Arise therefore, get thee down, and go with them, for I have sent thee. And Acts xiii. 2. The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And how can we, without horrible Force to such plain historical Relations, which ought to be literal, and not figurative, attribute these Speeches to a mere Virtue or Quality? And elsewhere he is said to reprove the world, John xvi. 8. and to search into and know the deep things of God, 1 Cor. ii. 10, 11. and to divide his gifts severally, to every man as he will, 1 Cor. xii. 11. And not only so, but such Things and Actions are attributed to him, as can in no Sense be attributed to the Father; which would be nonsense, if he were only the Virtue or Power of the Father, and not a real Person, distinct from him. Thus the Holy Ghost is said to come, as sent from the Father, in the Name of Christ, John xiv. 26. And in John xvi. he is said to come, as sent from Christ, ver. 7. And when he comes, Christ promises them, that he shall guide them into all truth; for he shall not speak of himself, saith he; but whatsoever he shall hear, that shall he speak, ver. 13. Again, He shall glorify me, saith Christ, for he shall receive of mine, and shall shew it unto you, ver. 14. And to name no more, the Holy Ghost is said to make Intercession for the Saints, according to the Will of God, Rom. viii. 27. None of which Things can, in any tolerable Sense, be said of God the Father. Since therefore not only personal Actions, but such personal Actions also as cannot be attributed to the Father, are frequently attributed to the Holy Ghost; it hence necessarily follows, that he is not merely

merely the *Virtue* or *Power* of the Father, but a *distinct* Principle of Action from him, that acts from and by himself, and consequently is a real *Person* or *Subsistence*.

It being evident therefore, from what hath been said, that the Spirit of the Lord in the Old Testament is the same with the Holy Ghost in the New, and that the Holy Ghost in the New is a *real Person* distinct from the Father; it hence follows in the second place, that this Holy Ghost is a *divine* Person, because in the Scripture Forms of *Baptism* and *Benediction* he is always ranked with *divine* Persons, viz. the Father and the Son: Thus Baptism is *in the name of the Father, and of the Son, and of the Holy Ghost*, Matth. xxviii. 19. and *the Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all*, is the usual Form of Benediction, 2 Cor. xiii. 14. Now that the *Father* is a *divine* Person all acknowledge, and that the *Son* is so too hath been proved at large; and therefore since the Holy Ghost is ranked with the Father and the Son, both in our baptismal Dedication and Form of Benediction, that is a sufficient Evidence that he is a *divine* Person also. For what likelihood is there, that in such *solemn* Acts of Religion a mere *Creature* should be taken into *Copartnership* with the *divine Father* and *Son*? But besides, both in the Old and New Testament *divine Actions* and *Perfections* are attributed to him. Thus in Job xxxiii. 4. Creation is ascribed to him, *The Spirit of God hath made me, and the breath of the Almighty hath given me life*. So also Job xxvi. 13. *By his Spirit he hath garnished the heavens*. Since

therefore to *create* is a *divine Act*, and since every *Act* flows from the *Essence* of the *Agent*; it follows, that the *Essence* of this *Spirit*, from which this *divine Act* of *Creation* flows, is *divine*. Again, in *Psal. cxxxix. 7. Omnipresence* is attributed to this *divine Spirit*, *Whither shall I go from thy Spirit?* And if there be no *Place* whither we can go from him, as the *Question* plainly implies there is not, then he must necessarily fill all *Places*, and be *omnipresent*. So again, *1 Cor. ii. 10. Omniscience* is attributed to him, *for the Spirit searcheth all things, yea, the deep things of God*; and that by *searching* here is not meant *Enquiry*, but *Knowledge* and *Comprehension*, the next *Verse* will inform us: *For what man knows the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, save the Spirit of God.* If then the *Spirit's Search* be *Knowledge*, and his *Knowledge* comprehends all things, what else is this but *Omniscience*? And as the *Actions* and *Attributes* which the *Scripture* attributes to the *Holy Ghost* are *divine*, so are the *Honours* also. For so, *1 Cor. vi. 19. our Bodies* are said to be *the temples of the Holy Ghost which is in us*: Now since there is nothing can make a *Temple*, which as *such* is the *House of God*, but only the *Inhabitation* of a *divine Person*, and since no *Person* can have right to the *Honour* of a *Temple*, which as *such* is made for *divine Worship*, but he to whom *divine Worship* is *due*; it will hence necessarily follow, both that the *Holy Ghost* is a *divine Person*, and that he hath right to *divine Worship*; and accordingly, *1 Cor. iii. 16. the Apostle* makes the *Inhabitation* of *God's Spirit* in us to be that
which

which constitutes us *Temples of God*; but how could his Spirit's dwelling in us constitute us *Temples of God*, unless he himself were *God*?

Besides all which he is in express Words affirmed to be *God*. So in *2 Cor. iii. 15, 16, 17*. *Even unto this day, when Moses is read, the vail is upon their hearts; nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty*: In which Words the Apostle, as all agree, refers to *Exod. xxxiv. 34*. *When Moses went in before the Lord to speak with him, he took the vail off until he came out*; from whence I argue, that Lord whom *Moses* went in to speak with was *Jehovah*, the true *God*; this *Jehovah*, the Apostle tells us, *is that Spirit*; this Spirit, he also tells us, is the *Spirit of the Lord*, or the *Holy Ghost*; therefore the *Holy Ghost* is *Jehovah*, the true *God*. So also *Acts v. 3, 4*. *Why hath Satan filled thy heart to lye unto the Holy Ghost? &c. Thou hast not lyed unto men, but unto God, i. e. in lying to the Holy Ghost, who is God*; for if he were not *God*, as we are sure he is not *Man*, it might as well have been said, *Thou hast not lyed unto Men only, no, nor to the Holy Ghost only, but unto God*; and indeed it ought to be so expressed, supposing that by the *Holy Ghost* and *God* he did not mean the same thing, because the Design of the Words was to aggravate *Ananias's* Crime, from the Consideration of the Greatness of the *Person* against whom it was committed; and therefore had the *Holy Ghost* been any thing less than *God*, as we are sure the *Apostles* were, to whom the *Lye* was immediately told, he ought to have pur-

sued the Gradation as well to the *Holy Ghost* as to *Men*; and then it must have been, It was not *merely* to *Men* that thou didst lye, no nor to the *Holy Ghost merely*, but unto *God* himself: Since therefore he places the *Aggravation* of his lying to the *Holy Ghost* in *this* only, that he lyed not unto *Men*, but unto *God*, it is plain that by the *Holy Ghost* and *God* he meant the same thing. From all which Testimonies it is very apparent, that this great *Spirit* or *Holy Ghost*, whom Christ hath substituted to carry on his Mediation for *God* with *Men* in his Absence, is no other than the *third divine Person* subsisting in the *eternal Godhead*. And indeed, considering the *mighty* Part he was to act, *viz.* to mediate *under* Christ for *God* with *Men*, the same Reasons which rendered it necessary for Christ to be *God* to qualify him for this Office, *vide* Page 24. do render it altogether as necessary for the *Holy Ghost* to be so. And indeed how is it possible he should operate upon so many *Men* together, at such remote Distances as he is obliged to do by his Office, and at once move every Member of that vast Body of Christ, the *Catholick Church*, dispersed over the Face of the whole Earth, unless, like an *Omnipresent Soul*, he be *diffused* through the *whole*, and *co-exists* with every *Part*? and if he be *Omnipresent*, he must be *God*. And now having given an Account of the *Person* and *Quality* of this *Divine Spirit*, I proceed,

Secondly, To explain this *Subordination* and *Substitution* to Christ, in his Part of his Mediatorship for *God* with *Men*. In order to which it is to be considered, that this *Subordination* of the sacred
Persons

Persons in the Holy Trinity proceeds not from any *Inequality of Essence*, but from the *Inequality of their personal Properties*. For as to their *Essence*, they are all of them *God*, i. e. *infinite in Being and Perfections*; and being infinite, they must all be equal, there being no such thing as *more or less* in Infinity; and then being equal in *Essence*, they must necessarily be equal in essential *Power and Dominion*, and consequently, as such, are no way subject or subordinate to one another. But as to their *personal Properties*, it cannot be denied but they are *unequal*: For the *Father* who *begot*, must in that respect be superior to the *Son*, who was *begotten*; and the *Holy Ghost* who *proceeded*, must in that respect be *inferior* to the *Father* and *Son*, from whom he proceeded; and upon this *Inequality* their *Subordination* is founded. For as there is a stated *Number* in the *Trinity*, by which the *Sacred Persons* are determined to *Three*, so there is also a stated *Order*, by which they are ranked into a *First*, a *Second*, and a *Third*; which *Order* is not made by mutual *Consent* or arbitrary *Constitution*, but founded in the *Nature* of those *personal Properties* by which they are distinguished from one another. For as the *Father*, being the *Fountain* of *Godhead* to the *Son*, must be the *first* in *Order* of *Nature*; and as the *Son* together with the *Father* was the *Fountain* of *Godhead* to the *Holy Ghost*, and therefore must be *Second* to the *Father*, and in *Order* of *Nature* before the *Holy Ghost*; so the *Holy Ghost* proceeding from the *Father* and the *Son*, must, of the *Three*, be in *Order* of *Nature* the *Third*. For so the *Scripture* expressly asserts, that he *proceeded from the Father*, John xv. 26. and

also that he is *the Spirit of the Son*, Gal. iv. 6, and *the Spirit of Christ*, Rom. viii. 9. and *the Spirit of Jesus Christ*, Phil. i. 19. And being the Spirit both of the *Father* and the *Son*, he must be supposed to proceed from *both*. And where-ever the Holy Ghost is in the Old Testament called *the Spirit of God*, it is in the Hebrew, *Ruach Elohim* in the *Plural*, which seems to intimate that he proceeded not from *one*, but from *two* divine Persons, *i. e.* not from the Father *alone*, but from the Son *also*. So that though, as to their *Godhead*, they are all *equal*, yet in Order of *Nature*, and in respect of their *personal Properties*, the third is *inferior*, the second *superior*, and the first *supreme*; and being *unequal* in those personal Properties by which they stand related to each other, it is very reasonable, that according to these their personal *Inequalities*, they should be *subordinate* to one another, and consequently, that the *Father*, who is the *Fountain* of the *Divinity*, should be *supreme* in the Divine Monarchy, and that the *Son*, who was *begotten* of him, should minister to him, and that the *Holy Ghost*, who proceeded from the Father and the Son, should minister to *both*. And accordingly in all its *external Actions* and *Administrations*, *this* hath ever been the *Oeconomy* of the *Holy Trinity*, for the *Father* to act by the Ministry of the *Son*, and the *Son* by the Ministry of the *Holy Ghost*. For so before the *Fall* of Man, and consequently before this *Mediation* of the Son commenced, it is evident, that even in *creating* the World, the *Father* acted by the *Son*, and therefore is said to have made the World by him, *Heb.* i. 2. and the *Son* acted by the *Spirit*, who

is said to have moved upon the Face of the *Chaos*, Gen. i. 2. for that by the *Spirit of God* there is meant the *third Person* in the Holy Trinity, we have reason to believe, because he is elsewhere said to have made Man, and to have garnished the Heavens, as hath been already shewn. And in the same Method of *Subordination* the Godhead hath always proceeded in its Transactions with the World, and that more *especially* and *remarkably* in this great Affair of *mediating* with Mankind; wherein the *Father* hath always used the Ministry of the *Son*, and the *Son* the Ministry of the *Holy Ghost*; but in the Matter of the *Mediation*, it is evident that this *Subordination* of these sacred Persons was founded, not only in these their *personal Inequalities*, but also in a mutual *Agreement* between them, in which the Son *agreed* with the Father, that in case he would be so far *reconciled* to rebellious Mankind, as to grant them a *Covenant of Mercy*, and therein among *other* Blessings to promise them his *Holy Spirit*, he himself would assume *our* Natures, and therein not only *treat* with us *personally* in order to the *reducing* us to our bounden Allegiance, but also die a *Sacrifice* for our Sins; upon which Agreement the Father, long before the Son had *actually* performed his Part of it, even from our first *Apostacy*, granted his *Spirit* to Mankind; which Spirit was granted to *this* end, that under the Son he should mediate with *Men*, in order to the reducing them to their due *Subjection* to the Father. For all that heavenly *Influence* which the Holy Ghost *sheds* forth upon the Minds of Men is wholly *mediatorial* in God's behalf, and in order to the *reconciling*

ling Men's Minds unto him; and therefore in this his Mediation he must be supposed to act in *Subordination* to the Son who is *supreme* Mediator; and accordingly, as the Son *hath* been, and will be always mediating with Men by *this* blessed Spirit, even from his *Ascension* to the *End of the World*, so I make no doubt but he always mediated with them by the *same* Spirit, even from the *Fall* of Man to his *Incarnation*. For so in the time of the Old World, we read of the *Spirit's striving with Men*, *i. e.* in order to the subduing their stubborn Wills to a due *Subjection* to the Will of the Father, *Gen. vi. 3.* In doing of which he even *then* mediated for God with Men under the *Great Mediator*, and so he *hath continued* to do through all *successive* Ages of the World. For there is nothing more apparent from Scripture, than that it is *under Christ* that the *Spirit* acts in the Kingdom of God, upon which account he is called *the Spirit of Christ*, *1 Pet. i. 11.* even as by the ancient *Jews* he is called *the Spirit of the Messias*, as was observed before: And this Spirit, whom *St. Peter* calls the Spirit of Christ, was, as he himself there tells us, the Spirit which was in the ancient Prophets; by which it is evident that long *before* Christ came, this Spirit was *his*, and that he acted by him. And even when he came down into the World to transact *personally* with Men, he *generally* acted by this Holy Spirit: For so, at his *Baptism*, we are told that *the Holy Ghost descended on him in a bodily shape*, *Luke iii. 22.* upon which it is said, that he went away *full of the Holy Ghost*, *Luke iv. 1.* after which it is plain that it was by this Holy Ghost in him that he

prophe-

propheſied and wrought his *Miracles*; for ſo *Iſa.* lxi. 1. the Prophet attributes the whole Prophecy of Chriſt to the *Spirit of the Lord which was upon him*; and in *Matt.* xii. 28. our Saviour himſelf affirms, that *he caſt out Devils by the Spirit of God*; and therefore he calls the *Jews* attributing his miraculous Works to the Devil, *blaſphemy againſt the Holy Ghoſt*, *Matt.* xii. 31. becauſe it was by the Power of the Holy Ghoſt that he wrought them. Now as the *Father's* acting by the *Son*, implies the *Son's Subordination to him*; ſo the *Son's* acting by the *Spirit*, implies the *Spirit's Subordination to him*; which Subordination of the Spirit, in his *mediatorial Office*, is immediately founded in that *Compact* of the Son with the Father, upon which he undertook the Mediation: For the Spirit was a *part* of the *Purchase* of the Son's Blood; and whatſoever he purchaſed, he purchaſed of the Father by *Compact* and *Agreement* with him: So that now he hath a *right* to the Spirit's *Ministry*, not only by virtue of his *proceeding from him*, together with the *Father*, but alſo by the *Purchase* of his own Blood, whereby he obtained the *Promise* of him from the Father. For ſo the Holy Ghoſt is ſaid to be *ſhed on us abundantly through Jeſus Chriſt our Saviour*; i. e. through the *Interceſſion* he makes in virtue of his *meritorious Sacrifice*, *Tit.* iii. 5, 6. For whatſoever comes to us from God *through Chriſt*, is part of that he hath *purchaſed* for us; and in *Rom.* v. 5, 6. he makes *Chriſt's dying for the ungodly* the Reason of the giving the Holy Ghoſt to us. The *Promise* of the Holy Ghoſt therefore being part of the *Purchase* of Chriſt's Blood, he, by his *Advocation* in

Heaven,

Heaven, obtained the *Performance* of it of the Fa-
 ther, even as he doth the *Performance* of all his
other Promises. For the Father being the *supreme*
 Person in the Holy Trinity, is the *prime* and *ori-*
ginal Fountain of all our Blessings, and every good
 thing we receive is derived from *him* to us *through*
 the Son, and *by* the Holy Ghost; and even the
 Holy Ghost *himself* is derived to us *from* the Fa-
 ther *through* the Advocation of the Son. For so
 he himself tells us, *I will pray the Father, and he*
shall give you another Comforter; namely, the Ho-
 ly Ghost, *John* xiv. 16. So that though Christ
 hath purchased the *Holy Ghost* of the Father, as
 he hath also all the *other* Blessings of the *New*
Covenant, yet it is plain this Purchase *vests* him
 not with a *right* to *bestow* and *send* him *without* the
 Father, but only to *obtain* him of the Father upon
 his *Prayer* or *Advocation*; and so of all those o-
 ther Blessings. So that still the Father is the *su-*
preme Source from whence the Spirit and all those
 Blessings are *derived* to us, and it is from *his* Hands
 that the Son procures them by his powerful *In-*
tercession: In short therefore, Christ, by his Death,
 purchased a *Right* of the Father, to *obtain* of him,
 by his *Intercession*, Authority to send the Holy
 Ghost to minister *for* and *under* him in his Me-
 diation for God with Men; and accordingly he
 promises his Disciples, that when he departed this
 World he would send the *Comforter* to them, *John*
 xvi. 7. where he uses the very same Phrase as he
 did when he commissioned his Apostles to mini-
 ster under him, *As the Father hath sent me, so*
send I you, *John* xx. 21. and accordingly his
sending the Comforter must denote his *commis-*
sioning

sioning him, by the Authority he had *received* from the Father, to minister under him in his Mediation for the Father. For so in *John* xv. 26. *When the Comforter is come whom I will send to you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me; where,* First, the Son is said to *commission* or *send* him; Secondly, to *commission* or *send* him *from* the Father, *i. e.* by Authority from him; and, Thirdly, to *commission* or *send* him to *testify* of him, and therein to *minister* to him: And so in *Luke* xxiv. 49. when he was just ascending into Heaven he tells his Disciples, *Behold I send the Promise of my Father upon you; i. e.* the Promise of the Holy Ghost: And accordingly, *Acts* ii. 33. St. Peter tells us, upon that miraculous Descent of the Holy Ghost, that Christ *being exalted to the right hand of God, and having received of the Father the promise of the Holy Ghost, (i. e.* having by his *Intercession* received *Authority* of the Father to *send* the Holy Ghost, according to that Promise which he had before *purchased* of him with his Blood) *he hath shed forth this which ye now see and hear; i. e.* this *miraculous* Gift of the Holy Ghost: In all which Places it is evident that the Holy Ghost was *substituted, commissioned, and sent* by the Son, *authorized* thereunto by the Father, to minister *under* him. For as the Son acts *by* the Father's Authority, as he is *his* Minister; so all that Authority, which he *communicates* to others to act *under* him, he must derive originally *from* the Father; and consequently that Authority by which he *sent* the Spirit to act as *his* Minister, he must have derived from the Father, whose Minister *himself*

self is: And hence the Father is said to *send the Spirit in the name of the Son*; i. e. to appoint the Spirit to act *under* the Son, and by *his* Authority; *John* xiv. 26. as the Son is said to *send the Spirit from the Father*; i. e. by the Authority which he had received *of* the Father: And this I verily believe is the reason why the Apostle, in *Eph.* iv. 8. quotes the *Psalmist* with that Variation, *he ascended up on high, saith he, speaking of Christ; he led captivity captive; he gave gifts unto men*: Whereas the Words of the *Psalmist* are, *he received gifts for men*, *Psal.* lxxviii. 18. to denote that that Gift of the Holy Ghost which Christ gave to his Church, was nothing but what he himself had first *received* from the Father: So that though it was from the *Father* that the Son had his *Authority* to send the Holy Ghost, yet it was from the *Son* that the Holy Ghost had his *Mission immediately*. And accordingly you may observe, that after Christ's Departure from this World, the Holy Ghost acted *immediately* under Christ, as the *supreme Vicegerent* of his Kingdom. For next and *immediately* under Christ he authorized the Bishops and Governors of the Church, and *constituted them overseers of the flock of Christ*, *Acts* xx. 28. It was *he* that chose their *Persons*, and appointed them their *Work*, *Acts* xiii. 2. and gave them their several *Orders* and *Directions*, *Acts* xv. 28. *Acts* xvi. 6. In all which it is evident he acted *under* Christ, and still continues to act as his *supreme Substitute* and *Vicegerent*; and accordingly he is stiled by *Tertullian* the *Vicarious Virtue or Power*, as he was the *supreme Vicar* and *Substitute* of Christ in mediating for God with Men:

So

so that now the Holy Ghost is *subordinated* to the Son, not only by virtue of his *Procession* from him together with the *Father*, but also by virtue of his being *purchased* and *obtained* by him of the Father by his meritorious *Death* and *Intercession*. I proceed,

III. To shew *what* it is that this Holy Spirit *hath* done, and still *continues* doing, in order to the *effectuating* this his Mediation. For there are some Things which he *hath* done, and now *ceases* to do ; and some Things which he hath *always* done, and will *still* continue doing to the End of the World ; of *both* which I shall give some brief Account, in order to the fuller Explication of the Ministry of the Holy Ghost under Jesus the great Mediator. First, therefore, there are some Things which he *hath* done, and now *ceases* to do ; and of this Sort were those *extraordinary* Operations he performed in order to the *planting* and *propagating* Christ's Gospel in the World, *upon* and *after* that his miraculous Descent ; of which we read in *Acts* ii. For when Christ was departing from his Disciples into Heaven, he order'd them to *stay* at *Jerusalem*, and not to undertake that mighty Work of *planting* his Gospel thro' the World, *till* they were *endued* with Power from on high, Luke xxiv. 49. which Power from on high was no other than that *miraculous* Assistance which upon his *Descent* the Holy Ghost did afterwards vouchsafe them ; upon which Order they return to *Jerusalem*, and there continue till the Day of *Pentecost*, *fasting* and *praying* together in an upper Room, when all of a sudden the Holy Ghost *descended* upon them in a *visible* Body of bright shining Fire,

and *endowed* them with all those *heavenly Powers* which were requisite to *qualify* them for the *Propagation* of Christ's Gospel thro' the World; for as they were to be the first Planters of the Gospel, it was requisite, first, that they should be able to *speak* the several *Languages* of those Nations to whom they were to preach; secondly, that they should be *fully* and *clearly* instructed in the Doctrines which they were to preach; thirdly, that they should be able to give the most *convincing* Evidence of the *Truth* and *Divinity* of their Doctrines; fourthly, that they should be conducted by *infallible* Advice thro' all the *emergent* Difficulties of their Ministry; against all which Necessities the Holy Ghost abundantly supplied *them*. For,

First, He *inspired* them with the *Gift* of *Languages*, without which they must have spent a *great* Part of their Lives, before they could have been capable of preaching the Gospel to the World, in *learning* the several Languages of the several Nations they were to preach to, which must have very much *retarded* the *Progress* of the Gospel; and therefore the Holy Ghost, upon this his miraculous *Descent*, did in an *Instant* infuse into them the *Habit* of speaking *several* Languages, inso-much that all of a *sudden*, and without any *Rules* of *Grammar* or previous *Instructions*, they were heard to *speak*, to the great *Astonishment* of their Auditors, in the fifteen several *Tongues* of fifteen several Nations, Acts ii. 4, &c. And tho' they were immediately *dispersed* abroad in the World, and some of them into *remote* Countries, whose Names perhaps they had never heard of, yet still where-
ever

ever they came they were *inspired* with the *Language* of the *Country*, which they spake as *freely* as their own *Mother Tongue*; and this was a vast Advantage to them in their Ministry, because they were not only *enabled* by it to preach the *Gospel* to all Nations, but were enabled in *such* a manner, as gave a mighty *Confirmation* to their *Doctrine*; for their very *Gift* of *speaking* being a *miraculous Effect* of divine Power, was an *undeniable Demonstration* that what they spake was *divine*.

Secondly, The Holy Ghost *fully* and *clearly* instructed them in the *Doctrines* which they were to preach; and this was no more than what was necessary; for what they preach'd, who were the first *Planters* of the *Gospel*, was to be the *Standard* of *Truth* and *Falshood* to all succeeding Generations, and therefore it was highly necessary that they should be fully and clearly *instructed* in the *Doctrine* of the *Gospel*, that so their *Successors* in all Ages might safely rely on their *Authority*. But whilst they were under the *personal* Discipline of our Saviour, who instructed them by *human* Methods, *i. e.* by *proposing* his *Doctrine* to their *Ears*, and thro' their *Mediation* to their *Understandings*, it is plain they made but very *slow* and *slender* Improvements; for after all his Pains with them, they continu'd very *ignorant* of some of the most *material* Articles of Faith, and at best they had but *gross* Apprehensions of the Nature of *Christ's Kingdom*, and of the *Ends* and *Reasons* of his Death, and were very *diffident* even of his *Resurrection*; and the Reason was, that *Christ* taught them as a *Man* doth a *Man*, *i. e.* by *Words*, which are only the audible *Images* and *Representations* of

Things, which being liable to *Misapprehension* and *Oblivion*, some of them they *utterly* forgot, and some of them they *grossly* misunderstood; but when the *Spirit* came upon them, a wondrous *Light* broke all of a sudden into their *Understanding*, by which they *discovered* farther into the Gospel *Mysteries* in *an Instant*, than they had done under *all* our Saviour's Teaching; for tho' the Spirit taught them no *new* Doctrines, but did only *repeat* and *explain* to them what our Saviour had taught them before (*for he shall receive of mine, saith Christ, i. e. of my Doctrine, and shall shew or explain it unto you*) yet it is evident he taught them much more *effectually* than our Saviour; for he spoke not to their *Ears*, but to their *Minds*, and represented Things more *nakedly* and *immediately* to their Understandings; he *conversed* with their *Spirits*, even as *Spirits* do with *Spirits*, without involving his *Sense* in *articulate* Sounds, or *material* Representations, but *objected* it to them in its own *naked* Light, and *characterized* it *immediately* on their Understandings. And as he immediately proposed the divine Light to their Minds, so he also *illuminated* their Minds to *discern* and *comprehend* it; he *raised* and *exalted* their intellectual Faculties, and as a *vital Form* to the Light of their Reason, did *actuate*, and thereby *enable* it to comprehend his Revelations. And hence, *Acts* xix. 6, we are told, that the Disciples, who upon St. Paul's laying his Hands on them received the Holy Ghost, spake with Tongues and *prophefied*, i. e. *explained* the deep Mysteries of the Gospel; for so *prophefying* in the New Testament doth most commonly signify. Hence, 1 *Cor.* xiii. 2, the Apostle

makes *Prophecy* to consist in *understanding* divine *Mysteries* and *Knowledge*. And in ver. 9. *We know in part*, saith he, *and we prophesy in part*. So that the Effect of their receiving the Holy Ghost you see was *Prophecy*; that is, a clear *Understanding* of, and *Ability* to *explain* the *Mysteries* of Religion; a plain Evidence how effectually he taught them, in that they no sooner became his *Scholars*, but they were fit to be the *Teachers* of the World; for tho' it seems probable that *he*, as well as *our Saviour*, instructed them *gradually* in the Knowledge of the Gospel, since it was some Time *after* this first Descent that the *Mystery* of the *Calling of the Gentiles* was revealed to them, yet it is very apparent that he instructed them much *faster* than our Saviour had done, and much *fuller*; and that those *Impressions* of divine Truth which he made upon their Understandings, were much more *vigorous* and *clear*, and therefore could not be so easily either forgotten or mistaken by them; and accordingly our Saviour himself tells them, that *he had many things to say unto them, but they could not bear them*; such was the Narrowness of their Capacity, and the Way of *his Teaching*: *Howbeit*, saith he, *when the Spirit of truth is come, he shall lead you into all truth*, John xvi. 12, 13. *and teach you all things*, John xiv. 20. Thus the Holy Ghost fully instructed them what Doctrine they were to preach to the World, and by his immediate Inspirations enabled them to deliver down the Truth to us, the *whole* Truth, and nothing *but* the Truth.

Thirdly, The Holy Ghost enabled them to give the most *convincing* Evidence of the *Truth* and *Divinity* of their Doctrine, without which it was impossible they should ever have *succeeded* in their Ministry. But the only *certain* Evidence they could give that their Doctrine was *divine*, was the Testimony of *Miracles*; for there is nothing which *pretends* to be divine, can any otherwise *evidence* itself to be so, but by something that is *apparently* divine; and there being nothing *apparently* divine, but what is *plainly* and *evidently* a *miraculous* Effect of *divine Power*; it follows, that *Miracles only* can attest the *Divinity* of any *Doctrines*; wherefore to enable the first Planters of the Gospel to convince the World that their *Doctrine* was *divine*, it was highly requisite that they should be endowed with this *divine Power* of working *Miracles*; and accordingly so they were upon this miraculous Descent of the Holy Ghost upon them; for so, *Acts* ii. 43. upon this coming of the Holy Ghost on them we are told, that *many wonders and signs were done by the Apostles*; so also, *Acts* iv. 30, 31. that upon their praying that God would *stretch forth his hand to heal, and that signs and wonders might be done by the name of Jesus*; God, in answer to their Prayer, *filled them with the Holy Ghost*; that is, enabled them by *his Spirit* to effect these *Signs* and *Wonders* they had pray'd for. It is true indeed they had in *some measure* this Gift of the Holy Ghost *before* this miraculous Descent, even while our Saviour was among them, but that was very *sparingly*, and only upon some particular *Occasions*, and for the effecting some particular *Miracles*; but our Saviour promised them that upon
his

his going to the Father to send the Comforter to them, *They who believed on him should not only do the works which he did, but greater works than those*, John xiv. 12. And accordingly, when after his *Ascension* the Holy Ghost came upon them, he continued with them, and upon all Occasions empowered them to do all Kinds of Miracles for the Confirmation of their Doctrine; so that whereas before the greatest Part of these *miraculous* Signs of the *Divinity* of the *Christian Doctrine* were performed by Christ himself in his *own Person*, and by that means confin'd to the Place of his *personal* Habitation, which was too *narrow* a Theatre for many Spectators to behold them, the Holy Ghost, by working Miracles in *his* Name of all Sorts, and upon all Occasions *in* and *by* his Ministers, who were presently to be *dispersed* over the Face of the whole Earth, did much more *amply* display his divine Power, and with greater *Speed* spread the Renown of it thro' the World; and by constantly empowering so many Persons in so many Parts of the World to perform so many *miraculous* Things in *Christ's* Name, did as it were carry him in open *Triumph* thro' the World, and at once display his *Majesty* and *Power* over the Face of the whole Earth; for what Christ did in his *own Person* while he was on Earth, *that* and *much more* the Holy Ghost did in the Persons of all his *Ministers*; and the Holy Ghost did that at the *same time* in a *thousand* Parts of the World, which Christ did only in *one*. And by these *miraculous* Effects, which are therefore called the *Evidence and Demonstration of the Spirit*, 1 Cor. ii. 4. the Holy Ghost asserted to the World the *Truth* and *Divinity* of

those Doctrines which the *Ministers* of Jesus taught; for this Gift of Miracles *expired* not with those *primitive* Ministers, but was continued down to their *Successors* for several Generations together, until the Christian Doctrine was *propagated* thro' the World; and then, when it had done its *Work*, and accomplished its *End*, it was *withdrawn*, as being no longer *necessary*.

Fourthly, and lastly, The Holy Ghost conducted them by his own *infallible* Advice thro' all the *emergent* Difficulties of their *Ministry*. For the Work wherein they were engaged was attended with *Difficulties* that were utterly *insuperable* to human *Wisdom* and *Power*; for first, their Work being such as required an *invincible* Courage, and *firm* Integrity of Mind, a *watchful* Prudence, and *spotless* Purity of Manners, it was highly needful especially *at first* (a good *beginning* being of vast *Importance* to all great *Undertakings*) that they should be *infallibly* directed what *Persons* were fit to be *ordained* to it, and *which* of those were most *fit* and *proper* for the several *Countries* and *Provinces* of the World; and then, through the whole Course of their *Ministry*, they were fain to *contend* with all the united *Wit* and *Malice* of the World; and were very often sent to preach among *strange* Nations, whose *Tempers* and *Manners* they understood not; and still wherever they came they had *Spies* upon them, to *watch* their Designs, and *observe* their Actions; and ever and anon they were *accused* and *impleaded* by *subtil* and *insinuating* Orators before the *Tribunals* of their Enemies, and there forced to answer for themselves.

selves. Besides, that they being to *convert* both *Jews* and *Gentiles*, between whom there was an *inveterate* Aversion, and to *unite* them together into *one* Communion, it could not be otherwise expected, but that great *Dissentions* should arise among their *own* Converts, as accordingly it happened; which, if not managed with infinite *Prudence*, must needs give a great *Disturbance* to them, and *interrupt* the Course, and *hinder* the Success of their Ministry. And in such *difficult* Circumstances, it was almost impossible for them not to *miscarry*, without being conducted by an infallible *Prudence* and *Circumspection*: Under all which *Exigencies*, the Holy Ghost served the Primitive Church in the same Capacity, as the *Urim* and *Thummim* did the ancient *Jews*, i. e. as an *Oracle* to *advise* them in all Cases of *Difficulty*, and *direct* them in the Management of all their *great* and *weighty* Affairs. Thus in that difficult Case which of the Apostles should be sent forth to the *Gentiles*, the Holy Ghost, either by a *Bath Col*, i. e. Voice from Heaven, or an immediate *Inspiration*, thus directs them: *Separate me Paul and Barnabas for the work whereunto I have called them*, Acts xiii. 2. and when they went forth among the *Gentiles*, the Holy Ghost advises them where they should preach, and where *not*, Acts xvi. 6. and so also in the Choice of their Bishops they had always the *Directions* of the Holy Ghost: So in Acts xx. 28. it is said, that it was the *Holy Ghost* that *set* them *over the flock*: And St. Paul tells Timothy, that the *ἐπίσκοπος*, or *Episcopal Office*, wherewith he was invested, was given him by *Prophecy*, i. e. by the *immediate* Direction of the Holy Ghost: And

St. Clemens,

St. Clemens, who was a Disciple of the Apostles, tells us, that in those Times they ordained Bishops, πνεύματι δοκιμάζοντες, *discerning* by the Spirit who should be ordained; and again, that they did it, πρὸ γνῶσις εἰληφότες τελείαν, having a perfect *Foreknowledge* who they should chuse. And thus also, for composing the Differences which arose between their Jewish and Gentile Converts, they had the immediate Advice of the Holy Ghost, who directed them to that wise Expedient, Acts xv. 28. by which the Peace of the Church was secured for the present, and afterwards maintained in despite of all the Attempts of seditious Incendiaries to break and divide it. And thus having Recourse upon all Occasions to this infallible Guide, they were never at a loss either what to say, or how to behave themselves; the Holy Ghost making good to them what our Saviour had promised them: *When they bring you before magistrates, take no thought what ye shall answer; for the Holy Ghost shall teach you at the same hour what ye ought to say*, Luke xii. 11, 12.

These are the extraordinary things which the Holy Ghost acted for and under Christ, in order to the planting and propagating his Gospel through the World, and which he continued to act so long as it was necessary for that end. For as for the first, the Gift of Tongues, it seems to have been continued no longer than till the Gospel had been preached to, and some Converts made in, the several Nations; the First-fruits of whom were always ordained to the Work of the Ministry: And when once the several Nations had Natives of their own to preach the Gospel to them in their

own Languages, there was no farther Necessity of this miraculous Gift of Tongues. And then as for the second, the *Gift of Revelation*, it seems to have been continued no longer than till the whole *New Testament* was revealed, and the several Parts of it were collected into *one Volume*, and distributed to the several Churches; after which there was no farther Necessity of any *new Revelation*. But as for the third, the *Gift of Miracles*, it seems to have been continued much longer than either of the *former*; as indeed there was longer occasion for it, especially for that of ejecting *Evil Spirits*, who for many Ages had been the Gods of the World, and detecting their *Frauds* and *Impostures*, that so by beholding the manifold Triumphs of Christ's Power over them, the Heathen might be at length convinced of the *Falseness* of their *own Religion*, and of the *Truth* of *Christ's*: And accordingly this Gift, as I shall shew hereafter, was continued in the Church for above two hundred Years together, till it had wrought its designed Effect; *i. e.* had sufficiently detected the *Fraud* and *Malice* of those Idol Gods, to the Conviction of all that were convincible; and then it was withdrawn, as being no farther necessary. And then as for the last, *viz.* the *Gift of Counsel* and *Direction*, it seems to have been continued no longer than till the Government of the Church was every where *established*, and its Affairs reduced into a stated *Course* and *Method*: By which sufficient Provision being made against those emergent Difficulties with which the State of Christianity was perplexed, *this Gift* also ceased, together with the *Reason* and *Necessity* of it. Thus by these

extraordinary

extraordinary *Gifts* and *Operations* the Holy Ghost continued to *solicit* the Cause of Christ and his Religion in the World, till by their invincible Evidence he had baffled the *Malice* and *Prejudice* of a *decluded* World, and *captivated* Mankind into the *Belief* and *Obedience* of the Gospel: And this being effected, he discontinued those *Extraordinaries*, and now proceeds to solicit the same Cause in a more *ordinary* and *standing* Way and Method, *viz.* by *co-operation* with Mens Minds and Wills in a more *human* and *regular* manner, by joining in with their *Reason*, and thereby influencing their *Wills* and *Affections*: Which brings me to the

2. Second Sort of the Holy Ghost's Operations; *viz.* that which he *ordinarily* doth, and always *hath* done, and will always continue to do. For, upon the Cessation of these his *miraculous* Operations, the Holy Ghost did not wholly *withdraw* himself from Mankind, but he still *continues* mediating with us under Christ, in order to the reconciling our *Wills* and *Affections* to God, and subduing that inveterate *Malice* and *Enmity* against him, which our *degenerate* Nature hath contracted. For it is by this blessed Spirit, that Christ hath promised to *be with us to the end of the World*; Matth. xxviii. 20. And Christ himself hath assured us, that upon his Ascension into Heaven, he *would pray his Father, and he should give us another Comforter*, meaning this Holy Ghost, *that he might abide with us for ever*, John xiv. 16. And accordingly the Holy Ghost is *vitally* united to the Church of Christ, even as Souls are united to their Bodies. For as *there is one Body*, i. e. Church; so *there is one*

one Spirit, i. e. one Holy Ghost, which *animates* that Body, *Eph. iv. 4.* And hence the Unity of the Church is in the foregoing Verse called the *Unity of the Spirit*; because, as the Soul, by *diffusing* itself through all the Parts of the Body, *unites* them together, and keeps them from *flying abroad* and *dispersing* into Atoms; so the Holy Spirit, by diffusing himself throughout this *mystical* Body, *joins* and *unites* all its Parts together, and makes it one *separate* and *individual* Corporation. So that when by Baptism we are once incorporated into this Body, we are intitled *to*, and do at least, *de jure*, participate of the vital Influence of the Holy Ghost, who is the *Soul* of it; and accordingly, as Baptism joins us to that *Body* of which this divine Spirit is the *Soul*, so it also conveys that divine Spirit to us. So that, as in *natural* Bodies, those Ligaments which *unite* and *tie* the Parts to one another, do also convey *Life* and *Spirit* to them all; so also in this *mystical* Body, those *federal* Rites of Baptism and the Lord's Supper, which are, as it were, its *Nerves* and *Arteries*, that *join* and *confederate* its Members to one another, are also the Conveyances of that *spiritual* Life from the Holy Ghost which *moves* and *actuates* them all. And hence *the washing of Regeneration*, and *the renewing of the Holy Ghost*, the *being born of Water* and of the Holy Ghost, are put together as concurrent things: And in *Acts ii. 38.* Baptism is affirmed to be necessary to our receiving the Holy Ghost; and if by Baptism we receive the Holy Ghost, that is, a *Right* and *Title* to his *Grace* and *Influence*, then must the Holy Ghost be still supposed *vitally united* to the Church, whereof

whereof we are made Members by our Baptism, and like an *omnipresent Soul*, to be *diffused* all through it, and to *move* and *actuate* every Part of it by his heavenly *Grace* and *Influence*.

It is true, he doth not move and actuate us by mere *Force* and irresistible *Power*, so as to *necessitate* us, or to *determine* our natural Liberty one way or the other; nor doth he ordinarily work upon Men in such a *strange* and *miraculous* Way as he did in the first Ministration of the Gospel, when he frequently transformed Men in an instant from *Beasts* and *Devils* into *Saints*, and, as it were, at one Act, turned the whole *Tide* of their Natures into a quite contrary *Current*. For so *Origen* against *Celsus* very often triumphs in these *sudden* and *miraculous* Conversions wrought by the Christian Religion: So, *Lib. I. p. 21.* should any Man, saith he, release Mens Souls from all Sorts of Wickedness, from Lust, and Unrighteousness, and Contempt of God, and this but in an hundred Instances, surely no Man would imagine that he could ever have inspired so many Men with Reasons strong enough to conquer so many Vices without a *divine* Assistance; but if you enquire into the Lives of those that have embraced Christianity, you will find that, whereas before they lived in all Impurities and Lusts, ἐκ ἧς παρελήφασιν, τὸ λόγον, τίνα τρόπον γεγόνασιν ἐπεικέστεροι καὶ σεμνότεροι καὶ εὐσταθέστεροι, *i. e.* from that very time wherein they received the Word, how much more equal and temperate, serious and constant are they grown? So again, *Lib. II. 2. p. 78.* in answer to *Celsus*, who calls Christianity a pestilent Doctrine: Neither *Jew*, saith he, nor any one else, can ever make

make it out, ὅτι ὅλεθρον τοσούτους ἀνθρώπους ἐπιτρέφει ἀπὸ τῆς χύσεως τῶν κακῶν ἐπὶ τὴν κατὰ φύσιν μετὰ σωφροσύνης καὶ τῶν λοιπῶν ἀρετῶν βίον; *i. e.* that a pestilent Doctrine should so wonderfully convert the most profligate Persons that embraced it, to a Life most suitable to Nature and Reason, and all manner of Virtue. Such were the *miraculous* Operations of the Holy Ghost in those Days, as to transport Men in an Instant from an *inveterate* Habit of Wickedness, to an Habit of Piety and Virtue. For so, *Lactant. de Fals. Sup. Lib. III. cap. 26.* what a mighty Influence the divine Precepts have upon Mens Souls, daily Experience shews: For, saith he, *Da mihi virum qui sit iracundus, maledicus, effrenatus, paucissimis Dei Verbis tam placidum quam ovem reddam: da cupidum, avarum, tenacem; jam tibi eum liberalem dabo & pecuniam suam plenius manibus largientem: da timidum doloris ac mortis; jam cruces & ignes & Taurum contemnet: da libidinosum, adulterum, ganeonem; jam sobrium, castum, continentem videbis: da crudelem & sanguinis appetentem; jam in veram clementiam furor ille mutabitur: da injustum, insipientem, peccatorem, continuò & æquus & prudens & innocens erit; i. e.* Give me a Man who is *wrathful, reproachful, ungovernable*; and with a few Words of God I will render him as *placid* as a Lamb: Give me a *covetous, a niggardly and tenacious* Man; I will return him to thee *liberal* and *distributing* his Money with a *bountiful* Hand: Give me one that is *timorous* of Grief and Death; he shall *despise* all manner of *Torment*: Give me one that is *lustful, adulterous, and a Buffoon*; you shall presently see him *sober, chaste and continent*: Give me one that is *cruel and*

thirsty

thirsty of Blood ; his *Fury* shall be immediately converted into *Pity* and *Clemency*: Give me one that is *unjust*, *foolish* and *criminal*; and he shall be presently rendered *just*, *prudent* and *innocent*. Which wondrous Changes were so very frequent in the primitive Times, that the Heathens, as St. *Austin* hath observed, were very much amazed at them ; and therefore attributed them to the Power of *Magick*, thinking it impossible they should ever be effected without the Assistance of some very *powerful Spirit*.

But since Christianity hath been spread through the World, and prevailed so far, as to be the Religion of Nations, the Divine Spirit doth not ordinarily work upon Men in such a *strange* and *miraculous* Way, nor produce in them such sudden Changes and *instantaneous* Conversions ; but proceeds more gradually, and more suitably to the Methods of human Nature, by joining in with our *Understandings*, and leading us on by *Reason* and *Persuasion* from *Acts* to *Dispositions*, and from *Dispositions* to *Habits* of Piety. So that whatsoever *Grace* he now affords us, it ordinarily works on us in the same way, and after the same manner, as if all were performed by the Strength of our own Reason : So that in the *Renovation* of our Natures, we cannot certainly distinguish what is done by the *Spirit*, from what is done by our *natural Reason* and *Conscience* co-operating with him : Only this we do most certainly know ; that in this blessed Work, the Spirit is the *main* and *principal* Agent ; that *without him we can do nothing* ; and that *he is the Author and Finisher of our Faith*, who *worketh in us to will and to do according to his*
own

own Pleasure; but yet that he doth not work upon us as a *Mechanick* upon *dead Materials*, but as upon *living* and *free Agents*, that *can* and *must* co-operate with him; that he acts not on us by any *neccessary* Causality, but in such a way as is fairly consistent with the *natural Liberty* of our Wills; and doth not renew us whether we *will* or *no*, but takes our free *Consent* and *Endeavour* along with him; and that having done all on *his* Part that is necessary to persuade us, he expects that we should *consider* what he saith, and upon that consent to his *gracious* Motions, and express this Consent in a constant Course of *holy* and *virtuous* Endeavour; and that unless we do *thus* concur with him, we shall for ever *remain* and *perish* in our Sin, notwithstanding all that Grace which he affords us. But as for the particular *Manner* of the Holy Ghost's Operation on our Mind, it is not to be expected that we, who know so little of the *Nature* and *Intercourse* of Spirits, should be able to render a *clear* and *distinct* Account of it; only thus much may be said, that our Soul being a *thinking* Spirit, whose very Essence consists in a Power or Principle of *Cogitation*, seems naturally incapable of any other Passion from any *external* Agent, but only the Impression of *Thoughts*; for how can a *Spirit*, whose very Essence is *thinking*, be any otherwise affected by any thing *without* it, but only by being made to *think*, or by having such *Thoughts* and *Considerations* impressed on it? And by the same Reason that Bodies, which are *material* Substances, are impressible only by *Matter*; Souls, which are *thinking* Substances, must be impressible only by *Thought*. And hence we find

by Experience, that there is no Object we converse with can any otherwise affect our *Mind*, than by suggesting such *Thoughts* and *Cogitations* to it, and that all the *Pleasure* and *Torment* of our Minds consists in *joyful* and *tormenting* Thoughts; which are plain Arguments that our Mind is a Sort of Being which nothing but Thought can *strike* or *touch*. and which hath no *Sense* or *Feeling* of any thing but only of *dreadful* or *hopeful*, *pleasant* or *painful* Cogitations. And if this be so, then the way of the Holy Spirit's working upon our Minds, supposing that he works suitably to their Natures, must be by *inspiring* or *impressing* them with Thoughts; for as he is an infinite Spirit, he is *always* and *every where* present with our Spirits, and hath an *immediate* Access to them, by virtue of which he can speak to our Minds *whenever* and *whatever* he pleases, and also *urge* what he speaks with that *Life* and *Power*, as to excite our most *serious* Consideration and Attention; and by this it is that he *ordinarily* works upon us, in order to the reducing us to God, *viz.* by *inspiring* such good Thoughts into our Minds, as are most apt to *move* and *persuade* us to *believe* and *obey* the Gospel; and by a continued Repetition of them, *urging* and *pressing* them upon us, in order to the reducing our *vain* and *roving* Minds to a *fixed* and *serious* Attention to them; for it is very apparent that our *Faith*, and all our good *Resolutions*, are the *immediate* Effects of *deep* and *serious* Consideration: *I considered my ways*, saith David, *and turned my feet unto thy Testimonies*. So that in reducing us to God, the great Work of the Spirit is to reduce us to a *fix'd* and *steady* Consideration; which

which being once effected, there naturally follows a *good* Resolution, unless the Will be *invincibly* obstinate; and to this as naturally succeeds the *actual* Return of the Soul to God. Now, to reduce us to this fix'd Consideration, the Holy Ghost, in the first place, *suggests* good Thoughts to our Minds, and then to keep our Minds *fix'd* and *intent* on them, that so our worldly *Cares* or *Pleasures* may not divert us from them, he most importunately *urges* and *repeats* the same Thoughts, or *seconds* them with a *Train* and *Succession* of new ones to the same purpose; so that unless we are *incorrigibly* obstinate against *all* good Motions, we cannot avoid admitting them into our most *serious* Consideration; and when they are *there*, they cannot fail of raising in us good *Desires* and *Affections*; which, if we carefully *cherish*, will soon determine in holy *Purposes* and *Resolutions*. In all which Things you see it is only by *Impression* of Thoughts that the Holy Spirit operates on our Minds. But this will more plainly appear, by considering those *particular* Operations on our Minds which the Scripture attributes to the Holy Ghost, all which may be rank'd under these five Heads.

1. *Illumination.*
2. *Sanctification.*
3. *Quickening, or Excitation.*
4. *Comforting, or Supporting.*
5. *Intercession.*

First, *Illumination*, or *informing* our Minds with the *Light* of heavenly Truth. Thus *Eph. i. 17, 18.*

the Apostle prays *that the God of our Lord Jesus Christ, the Father of Glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him, that the eyes of their understanding being enlightened, they might know what is the hope of Christ's calling, and what the riches of the glory of his inheritance in the Saints.* And 1 Cor. ii. 12. we are told, that it is by *receiving the Spirit of God that we know the things that are freely given us of God.* Now this Illumination of the Spirit is twofold; first, external, by that *Revelation* which he hath given us of God's *Mind and Will* in the Holy Scripture, and that *miraculous Evidence* by which he *sealed and attested it; for all Scripture is given by Inspiration of God,* 2 Tim. iii. 16. or as it is elsewhere expressed, *was delivered by holy men, as they were moved by the Holy Ghost,* 2 Pet. i. 21. And all those miraculous Testimonies we have to the *Truth and Divinity* of Scripture are, as hath been already proved, from the Holy Ghost, and upon that account are called *the Demonstration of the Spirit*; so that all that *Light* we receive from Scripture, and all the *Evidence* we have that *that Light is divine*, we derive *originally* from the Holy Spirit. But besides this *external* Illumination of the Spirit, there is also an *internal* one, which consists in *impressing* that external Light and Evidence of Scripture upon our *Understandings*, whereby we are enabled more clearly to *apprehend*, and more effectually to *believe* it; for tho' the divine Spirit doth not (at least in the *ordinary* Course of his Operation) illuminate our Minds with any *new Truths*, or *new Evidences of Truth*, but only presents to our Minds those *old and primitive*

Truths

Truths and Evidences which he at first revealed and gave to the World, yet there is no doubt but he still continues not only to *suggest* them both to our Minds, but to *urge* and *repeat* them with that *Importunity*, and thereby to imprint them with that *Clearness* and *Efficacy*, as that if we do not, thro' a *wicked* Prejudice against them, *wilfully* divert our Minds from them to *vain* or *sinful* Objects, we must unavoidably *apprehend* them far more *distinctly*, and *assent* to them far more *cordially* and *effectually* than otherwise we *should* or *could* have done; for alas! our Minds are naturally so *vain* and *stupid*, so *giddy*, *listless*, and *inadvertent*, especially in *spiritual* Things, which are *abstract* from common Sense, as that did not the Holy Spirit frequently *present*, importunately *urge*, and thereby *fix* them on our Minds, our *Knowledge* of them would be so *confused*, and our *Belief* so *wavering* and *unstable*, as that they would never have any *prevailing* Influence on our *Wills* and *Affections*; so that our *Knowledge* and *Belief* of divine Things, so far forth as they are *saving* and *effectual* to our Renovation, are the Fruits and Products of this *internal* Illumination of the Spirit.

Secondly, Another of these ordinary Operations of the Spirit is *Sanctification*; which consists in the *purifying* our Wills and Affections from those wicked *Inclinations* and inordinate *Lusts*, which *countermand* God's Will in us, and set us at *Enmity* against him; and *this* also the Scripture attributes to the Holy Spirit. So *Tit. iii. 5. For according to his mercy he saveth us by the washing of regeneration, and renewing of the Holy Ghost.* And

in 1 Cor. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.* And this is the Meaning of our being *sealed by the Spirit*, so often mentioned in the New Testament, viz. our receiving his *Image or Impression* from him, which consists in *Holiness and Righteousness*; and by this *Image or Impression* we are *discriminated and set apart* from the rest of the World, as *a chosen Generation, a royal Priesthood, an holy Nation, and a peculiar People*, 1 Pet. ii. 9. *And made Kings and Priests unto God*, Rev. i. 6. Upon which account we are said to be *anointed by the Spirit*, 1 John ii. 20. And by the same *Image* we are also *entitled to, and secured of* all the Blessings of the new Covenant; upon which account it is called *the earnest of the Spirit, and the first-fruits of the Spirit*. And this *Image of himself* the Holy Ghost produces in us, by suggesting to our Minds the powerful *Motives and Arguments* of Religion; and by often reiterating, imprints them upon us with all their native *Force and Efficacy* in the most *lively and affecting* Characters; and by these his blessed Suggestions he by degrees *persuades and bends* our *stubborn Wills*, *melts and mollifies* our *hard Hearts*, *reduces and tempers* our *wild Affections* to a *willing Compliance* with the Will of God, and at length to a *heartly Complacency* in all those Instances of *Piety and Virtue*, wherein our *Sanctification*, or this *Image of himself*, consists; which Operation of the Spirit we frequently *experience* in ourselves. For how often do we find *good Thoughts injected* into our Minds, we know not *how nor whence*, which are many times im-
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proved into such *strong* and *vehement* Convictions of the *Folly* and *Danger* of our Sin, as even in the midst of our loose *Mirth* and *Jollity*, and in *despite* of all our Endeavours to *chase* them from our Minds, and *rock* ourselves into a deep *Security*, cease not to *follow*, and *haunt*, and *importune* us, till they have *scared* us into *wise* and *sober* Resolutions? And tho' we, like *ungrateful* Creatures, do oftentimes *stifle* the good Motions of the Spirit, and turn a *deaf* Ear to his Calls and *gracious* Invitations, yet doth he not presently give us *over*, but *still*, as we are running away from him, we hear a Voice behind us calling after us to *return*; and tho' we still *run on*, yet still he *follows* us with his Importunities thro' the whole Course of our *sinful* Life, till either he hath *brought* us *back*, or sees us past all *hope* of *Recovery*. And indeed such is the *Degeneracy* of our Natures, the *Vanity* of our Minds, and the *Prejudice* of our Wills and Affections against *God* and *Goodness*, that without this *sanctifying* Influence of the Holy Ghost, it is certain no Man ever *was*, or ever *will* be reclaimed to a State of *Piety* and *Virtue*; for tho' our Religion furnishes us with such *Motives* as are infinitely sufficient to *persuade* us, and tho' our *Minds* and *Wills* are not so *depraved*, but that still we are naturally capable to *consider*, and naturally free to *follow* those *Motives*; yet so *vain* and *roving* are our Minds, so *averse* to all *serious* and *spiritual* Thoughts, so *stubborn* and *inflexible* are our Wills to those spiritual Duties which those *Motives* persuade to, so *canker'd* and *prejudic'd* against them, that did not the Holy Ghost frequently *impress* them on our Minds, and pathetically *urge* and *ap-*

ply them to our Wills and Affections, we should never of ourselves so *thoroughly* consider them, as to be *conquer'd* and *persuaded* by them ; but either our *Thoughts* would presently *fly away* from them, and *rove* into sensual Cares or Pleasures, or our *Wills* and *Affections*, by objecting their *Prejudices* and the *Interest* of their Lusts against them, would infallibly *baffle* and *defeat* them ; so that it is to this *sanctifying* Influence of the Holy Ghost that all the *Graces* and good *Dispositions* of our Minds are owing.

Thirdly, Another of these ordinary Operations of the Spirit is, *quicken*ing or *excite*ing us in the Ways of Piety and Virtue. For as by his *sanctifying* Influence he first *inspires* us with *spiritual* Life, so he still proceeds to *cherish* and *invigorate* it, and to quicken it up into *Activity* and *Motion*, whenever he perceives it *droop* or *languish*. Hence the Apostle, Gal. v. 25. *If we live by the Spirit, let us also walk by the Spirit ; i. e.* if we have received spiritual Life from him, let us *move* and *act* by him ; and hence also we are said to be *led by the Spirit of God, i. e.* to be *moved* and *conducted* in our Motion by him, Rom. viii. 14. and this he also doth, partly by *admonishing*, and putting us in mind of our Duty, which in the *Crowd* and *Hurry* of our worldly Occasions we are too prone to *forget*, and partly *suggesting* to our Minds such *Considerations* of Religion as are most apt to *quicken* our sluggish Endeavour, to *allure* our Hope, or *alarm* our Fear, or *affect* our Ingenuity ; and by these to *excite* our Zeal, and render us more *active* and *vigorous* in the Ways of Piety and Virtue. And of this Operation of the Holy Spirit there is no
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good Man but hath *frequent* experience. For thus when our Thoughts are *squandered* abroad among our worldly *Cares* and *Pleasures*, we are many times assaulted with *unexpected* Temptations, which finding our Minds in a *careless*, *forgetful* and *in-cogitant* Posture, are apt to *surprize* and *hurry* us into *sinful* Actions before we are *aware*; in which nick of time a *good Thought* is suddenly *shot* into our Minds, to *warn* and *admonish* us of the *Precipice* of Sin and Guilt we are *falling into*; by which, if we are not wilfully *deaf* and *inadvertent* to it, the Temptation is *discovered*, and *baffled*, and *defeated*: And thus also, when thro' the many Temptations that do here surround us, our *Zeal* for God and Goodness doth at any time *languish*, and we begin to grow *cold* and *indifferent* in Religion, we find a World of good Thoughts *pressing* so hard upon our Minds, as that without doing *violence* to ourselves, we cannot avoid *listening* and *attending* to them: And when they have almost *forced* themselves into our Attention, there they do so *vigorously* struggle with our *reluctant* Wills, so pathetically address to our *listless* Affections, that without *equal* Violence to ourselves, we cannot avoid being *moved* by their *Persuasions*, and at last *conquered* by their powerful *Importunities*. Now these good Thoughts are many times the immediate *Inspirations* and *Whispers* of the Holy Spirit to our Minds, which he very often *imprints* on us with that *Life* and *Vigour*, and *repeats* and *urges* with that efficacious *Ardor* and restless *Importunity*, that unless we are strangely *obstinate*, we cannot find in our Hearts to *repel* or *resist* them.

Fourthly, Another of these ordinary Operations of the Holy Spirit on Men's Minds is *comforting* and *supporting* them, or *inspiring* their Minds with such *Joys* and *Refreshments* as are necessary to *support* them under the *Difficulties* and *Temptations* they are here exposed to. For this Operation of the Spirit is a *standing* Provision against such Difficulties and Temptations as are too *great* for an *ordinary* Patience and Courage to *contest* with, and is not *ordinarily* vouchsafed to us, but only at *such* times when we are called to *do* or *suffer* something *beyond* ourselves, and *above* our own Strength and Ability; in which Cases we are secured of this *supporting* Influence of the Spirit by that Promise, 1 Cor. x. 13. *God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.* For thus we read of the Primitive Church, that they *walked in the comfort of the Holy Ghost*, Acts ix. 31. *i. e.* had the constant, *supporting* Influence of the Spirit of God to *strengthen* and *bear up* their Minds under that *mighty* Work and *grievous* Persecutions they were to undergo: And the Apostle makes it his earnest Prayer to God for his Christian Romans, that *he would fill them with all joy and peace in believing*, that is, in their Profession of the Christian Faith; *and that they might abound in hope through the power of the Holy Ghost*, Rom. xv. 13. And accordingly we find the Ages of *Persecution* abounding with *remarkable* Instances of this Operation of the Holy Ghost. For, whereas constant *Persecutions* never failed to exterminate *false* Religions from the

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the World, witness the *Heathen Religion*, and the Christian *Heresies*, the *Priscilians*, *Arians*, and *Donatists*; which, whilst they were *tolerated* or *connived* at, did mightily *increase* and *multiply*; but, under *vigorous* Persecutions, immediately *shrunk*, and in a little time *dwindled* into nothing.

The *true Christianity*, on the contrary, *bore up* its head under the *heaviest* Oppressions, and *triumphed* in the midst of *Flames*; and was so far from being *vanquished* by all the *barbarous* Cruelties of its Persecutors, that the more they *persecuted* it, the more it *conquered* and *prevailed*: Which doubtless is in a great measure to be attributed to this *supporting* Influence of the Holy Spirit, which still accompanied its *Confessors* and *Martyrs*. For how was it possible that a Company of *tender* Virgins, *delicate* Matrons, and *aged* Bishops, could ever have endured those *long* and *dolorous* Martyrdoms, as many times they did, when their Tormentors *took* their *turns* from morning to night, and *plied* them with all *kinds* of Cruelties, till they were oftentimes forced to *give over*, and *confess* that they had not *heart* enough to *inflict* the Tortures which those poor Sufferers had *courage* enough to *endure*? How could they have *sung* in the midst of *Flames*, *smiled* upon Racks, *triumphed* upon Wheels and *Catastrophes*, and there *challenged* their Executioners, as they often did, to *distend* their Limbs to the *utmost* Stretch, to *tear* their *Flesh* with *Ungulæ*, to *scorch* their tender Parts with *Fires*, and *rake* their Bowels with *Spikes* and *Gaunches*? How, I say, could they have endured all these *miserable* Harassings of their tender *Flesh* with the most *witty* and
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exquisite Tortures, and this sometimes for *undry Days together*; when for one *base* and *cowardly* Word they might have been *released* when they *pleased*, had not they been *supported* with an *invisible* Hand, and *refreshed* with such *strong* Consolations, as not only *abated*, but sometimes quite *extinguished* their Pains? And the *same* Comforts, though not perhaps in the *same degree*, other good Men have *frequently* experienced: Sometimes upon their undertaking some *great* and *heroick* Office of Piety or Virtue; sometimes in their *Conflict* with some *great* Temptation; sometimes when they have been *forely oppressed* with some mighty Sorrow or Affliction; and sometimes in the *Hour* and *Extremities* of Death: For it is only upon *these*, or such like *extraordinary* Occasions, that the Holy Spirit usually administers these great Consolations to our Minds. And this he also performs in the *same* Manner as he doth the afore-named Operations, *viz.* by *suggesting* to, and vigorously *impressing* comfortable Thoughts upon our Minds; for there is no doubt but that as he can impress on us what *Thought* soever he pleases, so he can also impress it with what *Strength* and *Vigour* soever he pleases; and accordingly as he impresses a comfortable Thought on us *more* or *less* vigorously, it must of Necessity be a *greater* or a *less* Consolation to us: If he think *fit*, and our State *require* it, he can imprint a comfortable Thought on us with that *Strength* and *Vehemence*, as that it shall even *ravish* us from our *Sense*, and so *ingross* all our Attention to it, as that we shall be altogether *mindless* and *insensible* of any *Pain* or *Pleasure* of the Body. For thus it is usual
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for *serious* Contemplators, in their *profound* Muses, to collect and call together *all* their animal Spirits to attend that Work, so as that many times there are *none*, or not *enough* at least remaining to supply the Offices of their *Sense*, and carry on the *inferior* Operations of Nature: And if we ourselves, by *intense* thinking, can thus *alienate* our Minds from *Sense*, we may easily suppose that the Holy Ghost, who hath the *Command* of our Minds, can, when he pleases, stamp a *joyous* Thought so *vigorously* upon them, as that it shall instantly *transport* them into an *Ecstasy*, and *ravish* them from all *corporeal* Sensation. And that *thus* he *hath* done is notoriously evident in the above-named *Martyrs*; whose *Senses* were many times so *intranced* by the *rapturous* Contemplations their *Minds* were *seized* with, that they lay *smiling* and sometimes *singing* under the bloody Hands of their Tormentors, without any *apparent* Sense of those *long* and *exquisite* Cruelties that were practised upon them. And though the blessed Spirit seldom applies these *strong* and *powerful* Cordials to pious Minds but in such *great* and *urgent* Extremities, it being much more for their Interest to be kept *humble* and *lowly*, than to be *ravished* with continued Comforts, yet *ordinarily* he administers a *standing* Peace and Satisfaction to them; and whenever their *Necessities* call for it, he inspires them with such *Degrees* of Joy and Consolation as their Case and Condition *requires*.

Fifthly, and Lastly, Another of these ordinary Operations of the Holy Spirit on Mens Minds, is *Intercession*; by which he *enables* us to offer up our Prayers to God, with such *ardent* and *devout* Affections,

fections; as are in some measure suitable to the *Matter* we pray for. For Prayer being the immediate *Converse* of our Souls with God, wherein our Minds are obliged to *withdraw* themselves from *Sense* and *sensible* Things, and wholly to *retire* themselves from those Objects to which they are most *endeared* and *familiarized*, into the *divine* and *spiritual* World, there is no one Duty whatsoever, to the due Performance of which our *carnal* Affections are naturally more *listless* and *averse*: And therefore, as herein we have most *need* of the Holy Spirit's Assistance, so herein he more *especially* operates on our Minds, *exciting* in us all those *Graces* and *Affections* which are proper to the several Parts of our Prayer; such as *Shame* and *Sorrow* in the *Confession* of our Sins; a *Sense* of our *need* of Mercy, and a *Hope* of obtaining it in our *Supplications* for *Pardon* and *Forgiveness*; *Resignation* to God's *Will* and *Dependance* on his *Truth* and *Goodness* in our *Address* for *temporal* Mercies and *Deliverances*; *Hunger* and *Thirst* after *Righteousness* in our *Petitions* for his *Grace* and *Assistance*; and in a word, *Gratitude*, and *Love*, and *Admiration* of God, in our *Praises* and *Thanksgivings* for *Mercy*: And in these *divine* Affections the *Life* and *Soul* of Prayer consists. And accordingly in *Gal.* iv. 6. the Apostle tells us, *Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father*; that is, by kindling devout and *pious* Affections in our Souls, enabling you to cry to God with all *Earnestness* and *Assurance*, as to a *kind* and *merciful* Father: And hence also we are said to pray *in* or *by* the Holy Ghost, *Jude* 20. because all the proper *Graces* and *Affections*

ctions of Prayer are excited in us by him. And this his Excitation of the Graces of Prayer in us, is called his *making Intercession for us*; Rom viii. 26, 27. which imports no more than his *enabling* us to offer up the *Matter* of our Prayers to God in a most *devout* and *affectionate* manner, or, as he there explains himself, *with sighs and groans that are not to be uttered*; that is, with such *earnest* and *flagrant* Affections, as are too *big* for words to express: And this is properly to *intercede* for us. For as Christ, who is our Advocate in *Heaven*, doth offer up our Prayers to the Father, and enforce them with his own *Intercessions*; so his Spirit, who is our Advocate on *Earth*, begets in us those *Affections* which render our Prayers *prevalent*, and wings them with *Fervour* and *Ardency*: The one pleads with God for us in *our own Hearts*, by *kindling* such *Desires* there, as render our Prayers *acceptable* to him; and the other pleads with him for us in *Heaven*, by *presenting* those *Desires* and *soliciting* their *Supply* and *Acceptance*. Now this *Intercession* of the Holy Spirit is also performed, as all the foregoing Operations, by *suggesting* to, and *imprinting* such Thoughts upon our Minds, as are most apt to *raise* and *excite* our Affections: Which Thoughts he often *urges* with that *Vehemence*, and *presses* with that reiterated *Importunity*, that if we do not wilfully *repel* them from our *Minds*, and *refuse* them Admittance to our *Hearts* and *Affections*, they cannot fail to stir up in us all the *Graces* of Prayer, and inflame our Souls with a fervent Devotion. And accordingly, whenever we *harbour* these Suggestions of the Spirit, and by seriously attending to them, *cherish*

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and *encourage* them, we find by Experience they so *affect* and *influence* our Devotions, as that in every Prayer our Souls take Wing, and, like the Angel that appeared to *Manoah*, fly up to Heaven in the Flames of our Sacrifice.

And thus I have given a brief Account both of what the Holy Spirit *hath* done, and of what he still *continues* to do, towards the *promoting* and *effectuating* of Christ's Mediation for God with Men. And by what hath been said, it abundantly appears that he hath done for us, and still continues to do all that our *Case* and *Necessity* requires; and that there is nothing imaginable wanting on *his* Part towards the *reducing* and *reconciling* our Minds to God. So that now he may justly say to us what God doth to his Vineyard, *Isa. v. 4.* *What could I have done more for my Vineyard that I have not done? Or, as the Hebrew expresses it, What is to be done more? Not but that by his omnipotent Power absolutely considered, the Holy Spirit can do more for us than he ordinarily doth: He can in an instant infuse a new Nature into us in despite of all the Resistance of our Wills, and make such irresistible Impressions on our Minds, as our most inveterate Prejudice and Enmity against God shall never be able to withstand: But then his Power always acts by the Direction of his Wisdom, and can do no otherwise; that is, it can do no more than it can wisely do: And it is certain, that ordinarily and regularly, it cannot wisely so act upon Men, as to determine their natural Liberty to Good and Evil; since by so doing, he must not only commit a perpetual Violence on the Frame of our Beings, and thereby*

reverse the established Course of our Natures, but also destroy the very Being of Virtue in us, which is no longer Virtue than while it is free and unconstrained; but whatsoever he can wisely do, or, which is all one, consistently with the Liberty of our Nature, he hath done, and still continues doing; so that now to the Reduction of our Souls to God, there is nothing wanting but our own Consent and free Co-operation, which if we will refuse we may, for desperate Obstinacy there is no Remedy; if we will not comply with the blessed Spirit, it is certain he will not save us whether we will or no; so that when Inquisition shall be made for the Blood of our Souls, the utmost we can charge him with is, that he did not drag us to Heaven in spite of our Teeth, and bind up our Hands in the Cords of an irresistible Fate to binder us from murdering ourselves; but if we have so little regard of ourselves as to spurn at our own Happiness, it is by no means fit that he should force it upon us; and it would be a very mean and unreasonable Condescension in him to prostitute his Grace to such as scorn and refuse it; if therefore, after all these Things that the Spirit hath done for us, we persist and finally perish in our Enmity against God, he may fairly wash his Hands in Innocency over us, and charge our Blood upon our own Heads; and how deplorable soever our Condition proves in the future State, his Justice will triumph gloriously in our Ruin, and our own Consciences, together with all the reasonable World, will be forced to be his Compurgators, and to pronounce him infinitely just and righteous in all his Ways.

S E C T. II.

Concerning the particular Offices of Christ's Mediation.

FOR the clearer stating what are the *particular* Offices of the *Mediator*, it will be necessary briefly to enquire into the *State* and *Condition* of the *Parties* between whom he mediates, as they stand *related* to one another; for he being to officiate *for* and *between* God and Man, to be sure his Offices must be such as their *respective* States and Conditions do *require*; for how can he officiate *effectually* between them, unless he performs all those good Offices on *both* Sides, which, considering their States as they stand *related* to one another, are necessary to create a mutual *Accord* and *Agreement* between them? Now the State of *God*, as he stands related to *us*, is that of a *supreme* and *absolute* Sovereign over *blind* and *rebellious* Subjects, who were so far *depraved* and *degenerated*, as that we neither *understood* his Will, nor were at all *disposed* to *obey* it; wherefore that he might officiate *effectually* for *God* with *us*, his *ignorant* and *rebellious* Subjects, it was necessary, first, that he should perform the Office of a *Prophet*, in *revealing* God's Will and Pleasure to us, of which the whole Race of Mankind was so *deplorably* ignorant. Secondly, that he should perform the Office of a *King*, in *exacting* our *Obedience* to God, and *subduing* our *stubborn* Wills to his heavenly *Pleasure*; so that in officiating for *God* with *us*, it

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was necessary that he should both *teach* us, as God's *Prophet*; and *rule* us, as God's *King*. And then the State of Man, as it respects God, is that of a most *guilty* and *criminal* Subject, who by a continued Course of Rebellion had justly and highly *incensed* and *provoked* his Sovereign Lord against him; in which State of Things it was highly necessary, that in officiating for *us* with *God*, our Mediator should, in the first place, render him some *great* and *honourable* Reparation in *our* Behalf, such as he, in his infinite Wisdom, should think meet to *exact*, for those *high* and *manifold* Affronts and Indignities which *we* had offered to his *sacred* Person and Authority; for without some *such* Reparation he could not well have admitted of any Reconciliation with us, without prostituting his own Authority, and rendering it *cheap* and *vile* in the Eyes of *bold* and *insolent* Offenders. Now the *greatest* Reparation he could make for us, was to take *our* Punishment on *himself*, by offering up his *own Life* to God as a *Sacrifice* for the Sins of the World. And then, secondly, it was necessary, that having made this Reparation for us, he should thereupon become our *Advocate*, and *plead* his Sacrifice to God in *our* Behalf, that for the sake thereof he would be so far propitious to us, as to *admit* us, upon our *unfeigned* Repentance, to his *Grace* and *Favour*; both which are comprehended in the *priestly* Office, which consists, as I shall shew hereafter, in *atoning* God with *Sacrifice*; so that the *particular* Offices which the *respective* States of God and Man require of him that mediates *between* them, is to

teach and rule for God, and to expiate and advocate for Men.

But for the better Understanding of these particular Offices, it is necessary we should briefly consider the *Method* and *Oeconomy* of them, and explain in what *Order* and *Manner* the Mediator hath *proceeded* and *advanced* in the *Exercise* and *Administration* of them; which, in short, was thus: By *Commission* from God the Father he came down into this World, where the *first* mediatorial Office he undertook was that of a *Prophet*, in the Discharge whereof he made a full *Revelation* of God's Mind and Will to the World; and having *performed this*, at least so far as was *needful* in his *own* Person, he next enters upon the first Part of his *priestly* Office, which was, to make an *Expiation* for the Sins of the World, by the *Sacrifice* of himself; and this being finished, he a little after proceeded to the *other* Part, which was, to make an *Oblation* of his Sacrifice to God in *Heaven*, and in *virtue* thereof to *advocate* for us, and *solicit* our Pardon and Admission into the divine *Favour*; upon the *Performance* of all which, and as a glorious *Reward* of it, he was admitted to sit down at the *Right-hand* of God in the Throne of *regal* Authority, *next* and *immediately* to the Father; for so, *Phil. ii. 8, 9, 10.* the Apostle tells us, *he humbled himself, and became obedient to death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow.* And in *Heb. xii. 2.* his *sitting down at the right-hand of the throne of God*, is the Consequence of his *enduring the Cross, and despising the*
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shame of it. So that, in short, the *Order* and *Method* in which he proceeded in his mediatorial Offices was this: First, he *propheesied*; then he made *Expiation* for our Sins on the Cross; then presented his Expiation in *Heaven*, and therein began to *advocate* or *intercede* for us; and then he received that *regal* Authority, by which he is to reign till the *Consummation of all Things*. And therefore for the more *clear* and *distinct* Explication of these particular Offices, it will be the most proper to treat of them in the same Order wherein they are placed in the divine Oeconomy; beginning first with the *prophetick*, thence proceeding to the *priestly*, and thence to the *kingly Office*.

S E C T. III.

Of the prophetick Office of Jesus Christ.

C ONSIDERING the manifold *Errors*, and the deep *Ignorance* in which Mankind was almost universally *lost* and *bewilder'd*, it was absolutely necessary that he who mediated for *God* with *Men*, in order to the *reconciling* them to him, should in the first place take care to inform them of the *Nature*, and instruct them in the *Will* of *God*, without which it was impossible for them so much as to know what it is to be reconciled to him; and accordingly this was the *first* mediatorial Office that our Saviour undertook, *viz.*

to *prophecy* to the World, *i. e.* to *reveal* and *publish* the Gospel to Mankind, wherein the *Nature* and the *Will* of God, and the *Method* of our Salvation, are plainly *stated* and *described*, so far forth at least as it is necessary to our Reconciliation to him; upon which account he is called *the Light of the World*, *the Sun of Righteousness*, *the Way*, and *the Truth*, and *the bright Morning Star*; all which refer to his *prophetick* Office, which is the Fountain of all that *spiritual* Light that shines thro' the World; for long before our Saviour was born, it was *foretold* of him, that he should execute the Office of a *Prophet*; so *Deut. xviii. 15.* *The Lord thy God shall raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* Which Prophecy *St. Peter* applies to our Saviour, *Acts iii. 22.* And upon this, and other Prophecies of the Old Testament, it is evident it was a general *Anticipation* among the *Jews* in our Saviour's Time, that the *Messias* should be a *Prophet*. For thus, upon Christ's feeding Five Thousand Men with five Loaves and two Fishes, they cried out, *This is of a truth that Prophet that should come into the World*, *John vi. 14.* So upon his restoring the Centurion's Servant, *they were amazed, and glorified God, saying, that a great Prophet was risen up among them*, *Luke vii. 16.* And so also his own Disciples stile him, *A Prophet mighty in deed and word before God and all the People.*

Now this *prophetick* Office of Christ consisted not so much in *foretelling* of future Events (tho' this he also did so far as it was *needful* for the Church)

Church) as in *expounding, declaring, and making known* the Will of God to us by divine Revelation. For so, to *prophecy* signifies no more than to speak *from* or in the *stead* of another; $\pi\rho\acute{o}$ in Composition being all one with $\upsilon\pi\acute{o}$. Thus, *Exod. vii. 1.* God said to Moses, *I have made thee a God to Pharaoh, and Aaron thy brother shall be thy Prophet*; that is, he shall be thy *Mouth*, to deliver to Pharaoh what I shall deliver to thee; for so the Word is explained, *Exod. iv. 16.* *He shall be thy Spokesman; he shall be to thee instead of a Mouth.* And in this Sense the Poets were anciently called the *Prophets* of the *Muses*. So *Theocritus*,

Μεσάων ᾗ μάλιστα τίειν ἱερὰς ὑποφῆτας.

i. e. the sacred *Prophets* of the *Muses*. And *St. Paul* himself; *Tit. i. 12.* calls the Heathen Poets their *Prophets*, quoting a Passage out of *Epimenides*, who, tho' he is stiled by *Laertius*, Θεοφιλέτατος, a great Favourite of the Gods; and, as he relates the Story, directed the *Athenians* how to lustrate their City in a Time of Pestilence; yet if we may credit *Aristotle*, $\epsilon\grave{\nu}$ $\pi\epsilon\rho\iota$ $\tau\acute{\omega}\nu$ $\epsilon\sigma\omicron\mu\acute{\epsilon}\nu\omega\nu$ $\epsilon\mu\alpha\nu\theta\epsilon\tau\omicron$, *i. e.* he never prophesied of Things to come, *Rhet. l. 3. c. 17.* but was only a *Divine*, as *Plutarch* calls him, and Θεοφιλὴς καὶ σοφὸς $\pi\epsilon\rho\iota$ $\tau\acute{\alpha}$ $\theta\epsilon\acute{\iota}\alpha$, *i. e.* a Friend of God, and one that had a deep Insight into divine Things. By which it is evident that *prophecy* doth not necessarily include, in the true Acceptation of it, *foretelling* Futurities, but only denotes *declaring* the Mind and Will of God in any Matter by divine Inspiration. For so *Ju-*

fin Mart. in Cohortat. ad Græc. tell us, that the Prophets *declared* those Things to the World, ἀ το ἅγιον ἐπ' αὐτῆς κατελθὼν πνεῦμα, τῆς τὴν ἀληθινὴν Θεοσέβειαν μανθάνειν βελομενῆς δι' αὐτῶν διδάσκειν προφηγεται, *i. e.* which the Holy Ghost descending upon them had intended by them to teach those Persons who were truly willing to be instructed in the true Worship of God. And accordingly *St. Chrysostom*, ὁ προφήτης ἐρμηνευτὴς ἐστίν, ἀλλὰ τῷ Θεῷ, a Prophet is not only an Interpreter, but an Interpreter of God. And so also *Dionysius the Areopag.* stiles the Prophets, ἡ ἀρχαῖα σοφίας πατέρες, *i. e.* the Fathers of secret Wisdom, *Epist. 9.* because they discover'd those Things to the World which were discoverable only by divine Inspiration; and in this large Sense of the Word Christ's *prophetick* Office is to be understood, *viz.* as a *declaring* and *signifying* the Will of God to Mankind concerning the *Way* and *Method* of our *Reconciliation* to God, and eternal *Salvation* by him. But for the fuller Explication of this his mediatorial Office, I shall endeavour first to shew how *excellently* he was *fitted* and *accomplished* for it; and secondly, how *fully* and *effectually* he hath *discharged* it. As for the first, how *excellently* he was *fitted* and *accomplished* for this Office, will evidently appear by these three Considerations.

I. That when he came down to *prophecy* to us, he came *immediately* from the Bosom of the Father; for as he was the *eternal* Son of God, he was always *with* him from all Eternity, and always *intimate*, and infinitely *dear* and *familiar* to him; and therefore as such, must not only be supposed fully to *comprehend* his *Nature*,
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and perfectly to *know* his *Will*, but also to be privy to his most secret *Thoughts* and *Councils*. And it is upon this account perhaps, chiefly, that he is called the *Logos* or *Word of God*; because as St. *Gregory Nazianzen* discoursed, *Orat.* 36. he hath the same Relation to God the Father, that a *Word* or *inward Thought* hath to the *Mind*; not only in regard of his *Generation* without any *Passion*, but because of his intimate *Conjunction* with him, by which he perfectly *understands* him, and so hath full Power to *declare* him. For the *Father* is known, saith he, by the *Son*; and the *Son* is a *brief* and *easy* Demonstration of the Father; as every thing that is begotten, is, $\sigma\iota\omega\pi\tilde{\omega}\nu\ \lambda\acute{o}\gamma\omicron\varsigma$, the *silent Word* of that which begat it. So that as it is the Office of our *Speech*, to *declare* our *Minds* to one another; so it is the Office of this *eternal Word* of the Father, to declare his *Mind* and *Will* to the World: And who can be so proper to declare the Father's Mind to us as he who from all Eternity hath been so familiar to his inmost *Thoughts* and *Purposes*? Hence St. *John*, c. i. v. 18. *No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him*: And indeed his being in the *bosom of the Father*, i. e. being most *near* and *intimate* to him, did perfectly qualify him to *declare* him; for in that *Nearness* and *Intimacy*, he could not but have a most perfect Knowledge of him; and this not by the *Instructions* of *Angels*, nor by *Dreams* or *Visions*, as other Prophets had; no, nor merely by the *Holy Ghost* neither, but by an immediate, *personal Intuition* of his Father's *Thoughts* and *Purposes*, which from all Eternity were exposed to his *View* and *Prospect*.

II. It is also to be considered, that as he came down immediately *from* God, to prophesy to us, so he came down into our *own* Nature; which gave a vast Advantage to his Ministry. For had he preached to *us*, as he did to the *Jews* from Mount *Sinai*, in his divine Person, the Glory and Majesty thereof would have so *amazed* and *confounded* us, that, like them, we should not have been able to *attend* to him; and our Minds would have been so *struck* with the terrible Manner of his Ministry, that we could never have fixed our Thoughts as we ought upon the *Matter* of it. For so the *Jews*, upon God's preaching *personally* to them, in the proper Equipage of his divine Majesty, were struck with such a sacred *Horror*, as that they were not able to *bear* it, but made it their Request that they might not hear the *Voice of the Lord* any more; and that for the future he would speak with them by *Moses*, whose Voice they could more easily *bear*, and better *attend* to. Which Request of theirs God thought so reasonable, that he promises to raise up unto them a Prophet of their own Brotherhood, like unto *Moses*, meaning the *Word incarnate*; and bids them *hearken to him*; Deut. xviii. 15, 16. *i. e.* since you cannot *endure* to hear me speaking to you in the *Majesty* of my *Divinity*, I will hereafter *allay* and *qualify* it, by *assuming* one of your own *Kind* and *Kindred* into *personal Union* with it; *in* and *by* whom I will vouchsafe to speak to you in such a *familiar* and *condescending* Manner, as that you shall be able freely to attend without any *Terror* or *Disturbance*. And indeed the most *natural* Way of instructing *human* Minds is by *human* Means:

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As for *Voices* from *Heaven*, or from *bright* and *glorious* Appearances on *Earth*, they are more apt to *confound*, than to *edify* our Understandings; and therefore for this Reason, among others, Christ thought meet to assume our Natures, that so he might treat with us in such a Way as is most *accommodated* thereunto, and deliver his *divine* Doctrines to us in a human *Form* and *Voice*, that so being conveyed to us in the most *natural* and *familiar* Manner, they might not so *alarm* our *Dread*, as to confound our *Attention*; but might *instruct* our Minds, instead of *scaring* and *amusing* them. And therefore he did not only *qualify* the *Terror* and *Dreadfulness* of his divine Majesty, by putting on our Nature, but together with it, he put on all the *Condescensions* and *Sweetnesses* of a most *familiar* and *endearing* Conversation; and conversed among Men, in such a *generous*, *friendly* and *courteous* Manner, as *charmed* and *inamoured* all *ingenuous* Minds, and thereby *attracted* their *Attention* to his Doctrine. So that as Christ was the Son of God, he perfectly *understood* his Father's Will; and as he was the Son of *Man*, he was perfectly fitted to *reveal* and *declare* it to Mankind.

And as by being *God-man*, he was most perfectly *accomplished* to *declare* God's Will to us; so he was also to give us a perfect Example of *Obedience* to it: Which, as I shall shew hereafter, was a necessary Part of his *Prophetick* Office. For, without assuming *human* Nature, he could never have been an Example of *human* *Virtue*; which consists in acting suitably to the Nature of *Man*, who is a Compound of *Spirit* and *Matter*, *Reason* and *Sense*, *Angel* and *Brute*; from which con-

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trary *Principles* there arise in him contrary *Inclinations* and *Affections*, in the good or bad Government whereof all human *Virtue* and *Vice* consists. How then could he have practised those *Virtues* which consist in the Dominion of *spiritual* and *rational* Faculties over *brutal* and *sensitive*, such as *Temperance*, *Chastity*, *Equanimity*, and the like, had he not assumed that Nature which is compounded of *both*? How could he have shewn us by his own Example how to govern the *Passions*, and conduct ourselves in the *Circumstances* of *Men*, had he not communicated with us in the *Passions* and *Circumstances* of *human Nature*? He might have come down from the Heavens to us, enrobed with *Splendor* and *Light*, or have preached his Gospel to the World in the midst of a *Choir of Angels*, from some bright Throne in the Clouds; and it would have been more convenient for *himself* to have done so, because more suitable to the natural *Dignity* and *Majesty* of his Person: But he consulted not so much his *own* Convenience as ours: He knew well enough that his Appearance among us in such an illustrious Equipage would have been more apt to *astonish*, than to *instruct* us, to have *amused* our Thoughts into a profound Admiration of his Glories, than to have *directed* our Steps in the Paths of Piety and Virtue; and that it would be much more for *our* Interest, that he should *conduct* us by his *Example*, than *amaze* us by his *Appearance*: And therefore he rather chose to appear to us in our *own* Nature, that so, by going before us as a *Man*, he might shew us by his *Example* what became *Men* to do, and *trace* out to us the *Ways* to our Happiness with the *Print*

of his own *Footsteps*. So that his coming among us in our *own* Nature was of vast moment to his *Prophetick Office*, both in *declaring* his Father's *Will* to us, and setting us an Example of *Obedience* to it.

III. And lastly, It is farther to be considered, that as he came down *immediately* from the Father, to *prophecy* to us in our *own Natures*; so while he abode among us, he was *always* endued with the *Holy Ghost*: The *Spirit of the Lord*, from whom all *prophetick* Inspiration proceeds, *rested* on him, and made its constant *Residence* and *Abode* in his human Nature. So that whereas it descended upon other Prophets, only at certain *Times* and upon certain *Occasions*, by reason of which it was not in their Power to prophecy when they pleased; but they were fain to attend the *arbitrary* Motions of the Holy Ghost, and, like dead Organ-pipes, were *mute* and *silent*, as oft as he *withdrew* and *ceased* to *breathe* into them his divine *Enthusiasms*: Our blessed Saviour had the prophetick Influx at *command*, and could prophecy *whenever* he pleased. For the Holy Ghost *resided* in his Mind, and, like an assisting *Form* or *Genius*, was *always* present with his Understanding; and being, as was shewed before, *subordinate* to him, both by personal *Property* and *Agreement* with the Father, it operated in him *whenever*, *howsoever*, and *whatsoever* he pleased; and was as entirely at his Disposal as his own most *voluntary* Motions. So that whenever he had Occasion for a *Revelation*, he no sooner willed it, but the Holy Ghost immediately *inspired* it into him; and whenever he

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wanted a *Miracle* to confirm a Revelation, he no sooner called for it, but the Holy Ghost immediately exerted it by him. For, as I shewed before, he did both *prophecy*, and effect his *Miracles*, by the Holy Ghost that was in him; and that was so entirely *subject* to him through the whole Course of his Ministry, that he could prophecy, and do Miracles by him, *whenever* he pleased; and hence he is said to be *anointed with the Holy Ghost and with Power*, Acts x. 28. that is, to be consecrated to the Prophetick Office by the Descent of the Holy Ghost upon him, by whom he was empowered to *prophecy*, and to *confirm* his Prophecy by *Miracles*; for so it follows: *He went about doing good, and healing all that were oppressed with the Devil, for God was with him*: And accordingly at his Baptism he was solemnly *consecrated* the Great Prophet of God by a visible *Unction* of the Holy Ghost, who, as St. Luke tells us, descended on him *in a bodily form and appearance*, Chap. iii. ver. 22. which St. Matthew thus expresses: *The Spirit of God descended like a Dove, and lighted upon him*, Chap. iii. ver. 16. not as if he descended in the *Form* of a Dove, but as it seems most probable, he assumed a Body of *Light* or *Fire*, and therein came down from above, just as a Dove with its Wings spread forth is observed to do, and gathering about our Saviour's Head, crowned it with a *visible Glory*. For so in the Nazarene Gospel, as Grotius observes, it is said, that upon this Descent of the Holy Ghost, εὐδὺς περιέλαμψε τὸ τόπον ὡς μέγα, i. e. there immediately shone a great Light round about the Place: And *Justin Martyr* tells us, that when Christ was

baptized, Πῦρ ἀνέφθη ἐν τῷ Ἰορδάνῃ, that there was a Fire lighted in the River *Jordan*; that is, by the Reflection of that *bright* and *flaming* Appearance in which the Holy Ghost descended, the River seemed to be all on fire; so that as God did signalize his Presence in the *Old Tabernacle* by a visible *Light* or *Glory*, so the Holy Ghost, by descending on our Saviour in this *shining* Appearance, declared him to be the *Tabernacle* of his divine Presence, wherein he meant from thenceforth to *reside* and make his constant *Abode*, and from whence and by whom he would for the future communicate himself to Mankind. And accordingly the Sign which God gave to *John Baptist*, by which he might know the *Messias* when he saw him, was this, *Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, i. e. who from himself, or from his own Fulness, shall communicate the Holy Ghost to the World, John i. 33.* for so full was Jesus of the Holy Ghost, that he not only prophesied *himself*, and did Miracles by it whensoever he pleased, but he also communicated it to his own immediate *Disciples*, and impowered *them* to communicate it to *others*; and hence it is said, that *God gave not the Spirit by measure to him, John iii. 34. i. e. with Limitations and Restrictions to such particular Times, or Ends and Purposes, but in that unlimited manner, as that he could not only act by it himself whensoever or howsoever he pleased, but also communicate it to others in what Degree or Measure soever he pleased.* For so *John xx. 22.* it is said, that *he breathed upon his Disciples, and bid them receive*

receive the Holy Ghost: And, *Acts viii. 17.* we are told, that upon their *laying their hands* upon others, *they also received the Holy Ghost*. And by this *unlimited Fulness* of the Holy Ghost, which our Saviour received at his *Baptism*, he was perfectly accomplished for his *Prophetick Office*. For the Holy Ghost *abode* in him *after* that visible Glory in which he descended *disappeared*, even throughout the *whole Course* of his Ministry: And hence, *Luke iv. 1.* we are told, that *being full of the Holy Ghost he returned from Jordan*; and after he had finished his forty Days Fast in the Wilderness, he returned from thence *in the power of the Spirit into Galilee*, ver. 14. where, in his own City of *Nazareth*, he began to prophesy, declaring and manifesting, that *the Spirit of the Lord was upon him*, Ver. 18, to 23. and at *Cana in Galilee* he began to work Miracles, and thereby to *manifest forth his Glory*, John ii. 11. Thus by *prophesying*, and confirming his Prophecies by *Miracles*, he exerted that *Fulness* of the Holy Ghost which was communicated to him at his Baptism. And now, since *before* he came down to prophesy to us, he was from Eternity in the Bosom of the Father; and since, *when* he came down, he was cloathed in *human Nature*, and in that Nature was inspired with such an *unbounded Fulness* of the Holy Ghost, as that he could not only prophesy *himself*, and confirm his Prophecy by *Miracles* when he pleased, but also communicate these his Gifts to *others*, in what *Measures* and *Proportions* he thought fit, to enable them to prophesy for him wheresoever he thought meet to send them, what can we imagine farther
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necessary to *compleat* and *accomplish* him for the *prophetick Office*?

I proceed therefore in the next Place to shew how *thoroughly* and *effectually* he discharged this Office; which will plainly appear by considering briefly what those Things were which as a *Prophet* he perform'd; all which are reducible to these Six Heads.

First, He made a full *Declaration* of his Father's *Will* to the World.

Secondly, He *proved* and *confirmed* what he had declared by *Miracles*.

Thirdly, He gave a perfect *Example* of *Obedience* to what he had declared and proved to be his Father's Will.

Fourthly, He *sealed* his Declaration with his *own Blood*.

Fifthly, He *instituted* an *Order* of Men to *preach* what he had declared to the World.

Sixthly, He sent his *Holy Spirit*, when he left the World, to *recollect* and *explain* to those Men what he had declared, and to enable *them* also to *prove* and *assert* it by *Miracles*.

I. He made a full *Declaration* of his Father's Will to the World, *viz.* in those *Sermons*, *Parables* and *Discourses* of his which we find recorded in the four *Evangelists*, in which the *whole* Will of God concerning the *Way* and *Method* of our Salvation is *fully* and *perfectly* revealed. For thus *St. Paul* declares to the Elders of the Church of *Ephesus*, that he had kept back nothing that was profitable for them, but had testified both to the *Jews* and *Greeks* Repentance towards God, and Faith towards our Lord *Jesus Christ*; *Act* xx. 20, 21. and

ver. 27. he tells them, that *he had not shunned to declare unto them all the Counsel of God.* Now it is certain that this *whole Counsel of God* which he had preached, was only that Account of our Saviour's *Discourses* and *Actions* which St. Luke gives us in his Gospel, who, as *Irenæus* tells us, was a Follower of St. Paul, and did compile into one Book that *History* of our Saviour's *Life* and *Doctrine* which St. Paul had taught and delivered; and if so, then *the whole Counsel of God* must be contained in this Gospel; and accordingly St. Luke tells his *Theophilus* in the Beginning of his Gospel, *That forasmuch as many had set forth a declaration of those things that were surely believed among Christians, it seemed good unto him also, having had a perfect understanding of all things from the first, to write them down in order, that he might know the certainty of those things wherein he had been instructed.* From whence I infer, that supposing that St. Luke performed what he promised, his Gospel must contain a full Declaration of the *Christian Religion*; for first, by promising to give an Account of those Things that were *surely believed* among Christians, he engaged himself to give an entire Account of *Christianity*, unless we will suppose that there were some Parts of Christianity which the Christians of that Time did not *surely believe*. Secondly, In promising to give an Account of those Things of which he had *perfect understanding from the first*, and in which his *Theophilus* had been instructed, he also engaged himself to give a compleat Account of the *whole Religion*, unless we will suppose that there were some Parts of this Religion which St. Luke did not *perfectly under-*

understand, and in which *Theophilus* had not been before *instructed*. And the same may be said of the three other Evangelists, *viz.* that their Gospels do severally contain *all* the *necessary* Articles of Christianity, tho' the last of them seems to have been wrote upon a more *particular* Design, *viz.* more *fully* to *explain*, than any of the former Evangelists had done, the Article of the *Divinity* and *eternal Generation* of Jesus Christ, the Son of God; and if the *whole* of Religion be contained in these Gospels, which are only *Histories* of our Saviour's *Preaching* and *Actions*, then it cannot be denied but that he made a *full* Revelation of God's Will to the World. It is true, there are sundry *other* divine Writings annexed to these Gospels, which, together with them, *compleat* the New Testament, *viz.* the *Acts*, and *Epistles* of the Apostles; but these pretend not to declare any new Religion to the World; for as for the *Acts of the Apostles*, it is only an *historical* Account of the *Preparations* of Christ's *Ministers* for the preaching that Gospel to the World which *he* had taught them, and of the *Way* and *Method* of their Procedure in it, in despite of all those Oppositions they met with; and as for the *Epistles*, they are partly *Comments* and *Enlargements* on our Saviour's *Actions* and *Discourses*, and partly *Decisions* of such *Controversies* as arose among them, according to the *Analogy* of that *Faith* which our Saviour had before *declared* and *revealed*; but in all these Writings there is no *one* Article of Faith but what was before declared and defined in the *Sermons* and *Discourses* of our Saviour. And then as for the *primitive Writers*, who lived in or near the Apo-

stolical Age, and upon that Account had much greater Advantages of understanding the Truths of Christianity than we who live at this *remote* distance, they are at best but genuine *Commentators* on that Doctrine which our Saviour *first* taught, and his Apostles *afterwards* more fully explained to the World; but as for declaring any *new* Doctrines, or defining *new* Articles of Faith, that is an upstart Invasion of Christ's *prophetick* Office, which they never so much as pretended to. So that the Prophecy of our Saviour is the *Fountain* from whence all Christian Truth is *derived*, as containing in it a *compleat* and *entire* Sum of God's *Will* and *Counsel* concerning the Salvation of Mankind.

II. As he taught the *whole* Will of God, so he *proved* that what he taught was the Will of God by sundry miraculous Operations, which are the great Evidences by which God always demonstrated the Truth of his divine Revelations, and which of all others are the most *popular*, *easy*, and *convincing* Proofs that can be given of them; for as for the *Prophets* themselves, they might be very well assured, that their *Enthusiasms* were *divine*, by the *vehement* Impressions they made on their Minds, which were such, as did as fully satisfy *them* that they were from God, as the Strokes of the Sun-beams on our Eyes do us that it is Day at Noon; but no *other* Man could be satisfied that what they spoke was by divine Inspiration, without either being divinely inspired *himself*, or confirmed by *them* in the Belief of it by some *miraculous* Sign of the divine Power; which *latter* was the Way by which the Prophets of old did *ordinarily*

rily confirm their Doctrines, when they delivered any thing *new* to the World. And accordingly, tho' our Saviour had all along sufficiently *confirmed* his Doctrines to the *Jews* by the Authorities of the *Old Testament*, yet this Confirmation of his Miracles he more particularly *insists* on and appeals to; thus *John* x. 25. *The works*, saith he, *that I do in my Father's name, they testify of me.* And again, ver. 37, 38. *If I do not the works of my Father, believe me not; but if I do, tho' ye believe not me, believe the works.* And herein he places the inexcusable Sin of their *Unbelief*, that they persisted in it notwithstanding he had done among them *the works which none other man did*, *John* xv. 24. And indeed well he might, considering the *miraculous Powers* he exerted among them; for how often did he, even before their Eyes, *subpœna* in whatsoever was in *Heaven*, or *Earth*, or *Sea*, to give their Testimony to his Doctrine? He made the *Angels* minister to him, and the *Devils* tremble and fly before him; and the *Plants* and *Animals*, the *Winds* and *Seas*, obey'd him; and *Health* and *Sickness*, and *Life* and *Death*, and the *Grave*, did, by their *Obedience* to his *Word*, bear witness to the *Truth* of his *Doctrine*. By his powerful Voice he *shook* the *Heavens*, and sent down the *Holy Spirit* on his Followers; he tore the *Rocks*, and opened the *Graves*; and at his Command the *Bodies* of his Saints *arose*; and, which was more miraculous than all, he raised himself the third Day after his *Crucifixion*; and having *finished* his *Course* upon *Earth*, *ascended* triumphantly into *Heaven* in the View of a *numerous Assembly* of *Spectators*; all which were such *illustrious Demonstrations* of his

being *inspired* by God, as nothing but an *incurable* Infidelity could ever be able to *withstand*. But what *proper* Arguments these *Miracles* of his were to convince Men, and what *Evidence* there is of the *Truth* and *Reality* of them, will be shewn at large *hereafter*; and therefore it will be needless at present to insist any further on this Particular.

III. Therefore, as a Prophet, he gave us a perfect *Example* of *Obedience* to that which he had *declared* and *proved* to be his Father's Will. He did not only reveal his Father's Will to Men's *Ears*, in his excellent *Sermons* and *Discourses*, but he also set it forth before their *Eyes*, in the glorious *Example* of his *Actions*; for what he taught in *Words*, he *exemplified* in *Deeds*; and his *Conversation* was a *lively* Picture of his *Doctrine*, wherein all that *Humility* and *Self-denial*, that *Temperance* and *Justice*, that *Charity* and *Heavenly-mindedness*, that *invincible Constancy* of *Mind*, and generous *Contempt* of the *World*, which he taught Mankind, were drawn to the *Life*, and expressed in their *fairest* Colours and Proportions; so that what he taught in *Words*, he taught over again in *Actions*, and explained his *Rules* still by his own *Example*, for his *Conversation* was all along a most genuine *Comment* and *Paraphrase* on his Religion; by casting their *Eyes* on which, those who did not fully understand the Sense of his *Precepts* by his *Words* might very easily *expound* it by his *Actions*; for there is no doubt but a good *Example* doth far more effectually instruct than good *Precepts*, because it doth not only *express* the same *Virtues* that the *Precepts* *enjoin*, but also expresses them
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with much more *Grace* and *Emphasis*; for whereas *Precepts* and *Discourses* of *Virtue* are only the dead *Pictures* and *artificial Landskips* and *Descriptions* of it, a virtuous *Example* is *Virtue itself*, *informed* and *animated*, *alive* and *in Motion*, *exerting* and *exhibiting* itself in all its natural *Charms* and *Graces*; and therefore as we know a Man much better when we see himself *alive* and *in action*, than when we only see his *Picture*, so we understand *Virtue* much better when we see it *living* and *acting* in a good *Example*, than when we only behold it *described* and *pictured* in virtuous *Precepts* and *Discourses*; so that by giving us a compleat and perfect *Example* of *Piety* and *Virtue*, the blessed *Jesus* hath far more *effectually* instructed us in our *Duty*, than by all those heavenly *Sermons* which he preach'd to the *World*, because his whole *Life* was nothing else but a continued *Series* of *living* and *moving* *Virtue*; or rather, it was nothing but *Piety* and *Virtue* *acting* their several *Parts* in their own proper *Forms*, and *exhibiting* themselves to the *Eyes* of Men in all their natural *Graces*. And as the *Holiness* of his *Life* did most *effectually* *instruct* Men in their *Duty*, so it could not but very much *confirm* them in the *Truth* of his *Doctrine*; for it is certain, if his *Doctrine* were *false*, it was not a simple *Error*, but a downright *Lie*, i. e. a *known* and *wilful* *Falshood*; because it depended, as I shall shew by and by, upon *Matters of Fact*, which he could not but know whether they were *true* or *false*; so that if these *Facts* were *false*, he was a *wilful* *Deceiver* in affirming them, and building his *Doctrines* upon them. But how could he be reasonably suspected of *lying*,

whose whole Life was such an illustrious Example of *Goodness* and unspotted *Integrity* of Manners? For it is to serve either their *Covetousness* or *Ambition*, their *Envy* or their *Revenge*, that Men turn *wilful* Deceivers; none of which Vices, nor so much as the least *Appearance* of them, are visible in the Life of *Jesus*, but their *Contraries* continually *shone* thro' the whole Course of his Actions; and if none of those Vices ever appeared in him that could any way *tempt* him to *lie* and *deceive*, it is not only *unjust*, but *unreasonable* to suspect him. Thus by the Sanctity of his Life he not only *instructed* Men in his Father's *Will*, but also *confirmed* them in the *Belief* of it.

IV. As a Prophet also he *sealed* his Doctrine with his *Blood*, which is the highest Pledge that any Mortal can give of his *Truth* and *Integrity*. While he was *preacking* his Doctrine to the World, he foresaw all along that he must either *recant* it or *die* for it; and therefore it is not imaginable that he would have proceeded to divulge it, had he not believed it to be *true*. For what Man in his Wits would ever publish a *Lie* to the World, when he knows before-hand he must either *recant* it with *Shame*, or *assert* and *maintain* it with his *Blood*? But such was the Nature of his Doctrine, that he could not *believe* it to be *true*, unless it were so; because the *Truth* or *Falshood* of it depended upon Matters of *Fact*, wherein he could not be *deceived*; namely, that he was the *Son of God*, that he *came* down from him, and had *dwelt* with him in unspeakable *Glo-ry* and *Happiness* from the Foundations of the World,

World, *John* xvii. 5. upon the Truth of which *Faets* depended the *Authority* of his whole *Doctrin*; but whether these were *true* or *false*, he could not be ignorant if he were in his Wits, which no Body can doubt that considers the *Exactness* of his *Conversation*, and the *Wisdom* and *Dependance* of his *Doctrin*. Now if he were first in Heaven, and was sent down from *thence* to preach to the World, there is no doubt to be made of the *Truth* of his *Doctrin*; and whether he were or no, *he* could not be ignorant; if he were not there, he not only died with a *wilful* Lie in his Mouth, which is not reasonably imaginable of a Person of his *unspotted* Piety and Virtue, but he also published it to the World in his Life, notwithstanding he *knew* it to be a Lie, and foresaw he must either *die* for it or shamefully *recant* it, which is not imaginable of a Person of his *Wisdom* and *Soundness* of *Mind*; so that considering that he could not but *certainly* know whether his *Doctrin* were *true* or *false*, his sealing it with his Blood is an *unanswerable* Attestation of the *Truth* of it; and accordingly his *Blood* is made a great Testimony of the *Truth* of his Gospel, 1 *John* v. 8. And St. *Paul* tells us, that *he witnessed a good Confession before Pontius Pilate*, 1 *Tim.* vi. 13. that is, in affirming before *Pilate* that he was the *Son of God*, and *King of the Jews*; even when he certainly foresaw that he should forfeit his *Life* by it, he took it upon his *Death* that he had preach'd nothing but the *Truth* to the World.

V. As a Prophet he also instituted an Order of Men to *publish* and *declare* his *Doctrin* to the World. Whilst the Gift of Prophecy continued
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in the *Jewish Church*, there were certain Schools, called the *Schools of the Prophets*, in which Men were trained up under some *great and eminent* Prophets, who were the Masters of those Schools, in the *Knowledge* of divine Things, and the *Practice* of Piety and Virtue, that so being educated in *Wisdom* and *Goodness*, they might be the better *disposed* and *qualified* to receive the prophetick *Influx*, and deliver God's Message to the People; for out of these Schools God *ordinarily* called those Persons whom he *employed* and *sent forth* to prophesy to their *Kings* and *People*; and accordingly our Saviour, when he began to *revive* the Spirit of Prophecy in his *own* Person (which from *Malachi* till then, which was for the Space of four hundred Years, had been utterly *extinct*) immediately erected a *School of Prophets*, consisting of his *Twelve Apostles* and *Seventy Disciples*, to whom, as it seems, he afterwards added thirty-eight more; *vide* Acts i. 15. over whom he himself *presided*, as the great *Master Prophet*, in order to the *instructing* their *Minds* in all divine Wisdom, and *forming* their *Manners* by the strictest Rules of Piety and Virtue; that so, whenever Occasion required, they might be duly qualified to *prophecy* to the World; and accordingly as those ancient Masters of the *prophetick Schools* had ordinarily their Scholars *personally* attending on them, and upon emergent Occasions did frequently *send* them forth as their *Ministers* upon prophetick Messages, *vide* 2 Kings ix. 1. and 1 Kings xx. 35. so our blessed Saviour kept his in ordinary *Attendance* about him, that so they might *bear* his Doctrine, and *see* his Miracles, and *observe* his Conversation; and upon particular Occasions

casions he *sent* them forth as his *ministring Disciples*, to prophesy in his Name; *vide* Luke x. 1. And out of this *prophetick School* of our Saviour the *primitive* Prophets of our Religion were *called*, and *sent* forth to preach the Gospel through the World; for that his Gospel might be taught thro' all *succeeding* Ages to the End of the World, he *first* erected this *sacred School*; and when he was to *leave* it, he deposited a standing *Commission* in the Hands of his Twelve Apostles, whom he ordained to *preside* in it in his room, by which he empowered them not only to *ordain* and *send* forth the present Disciples of it, *viz.* the *Presbyters* and *Deacons*, to teach his Gospel to all Nations, but also to *derive* down the same Authority to their Successors through all Generations to come: *For as the Father hath sent me*, saith he, *so send I you*, John xx. 21. and as *he sent them*, so they still sent *others*, and so in an *uninterrupted* Line of *Succession* hath his Commission been *banded* and *derived* from one Generation to another: The *Bishops*, who next succeeded the Apostles in presiding over the *sacred School*, not only still ordained *other* Bishops to succeed them, but also still admitted *other* Presbyters and Deacons, who are, as the *Disciples* of that School, to *minister* under them in the Propagation of the Gospel. Thus Christ, as the great *Prophet* of the Church, hath erected a *standing* prophetick School, or Order of Men, authoritatively to *teach* and *declare* his Gospel to all succeeding Ages of the World.

VI. And lastly, As he was a Prophet, also he sent his *Holy Spirit*, when he left the World, to *recollect* and *explain* to his Disciples the Doctrine

he had taught them, and to enable them also to prove and assert it by *Miracles*. For as *Elias* the great Prophet of *Israel*, when he was *snatched up* into Heaven, let drop his Mantle, and with that derived his Holy Spirit on his Disciple *Elisha*, by which he prophesied and wrought his Miracles; so *Jesus*, the great Prophet of the World, when he *ascended* into Heaven, derived *that* divine Spirit upon his Apostles and Disciples, by which he himself prophesied, and *confirmed* his Prophecies by *miraculous* Evidences while he was upon Earth, *vide supra*, p. 66, 67, &c. For in all likelihood the Holy Ghost descended on the Day of *Pentecost* not only on the *Apostles*, but also upon all the rest of the Hundred and Twenty *Disciples*, of whom we read in *Acts* i. 15. For of these consisted the *prophetick School* of our Saviour, who in all Probability separated them while he was yet upon Earth from the *rest* of his Followers, to be the *Heralds* and *Preachers* of his Gospel to the World; and if so, we may reasonably conclude that the Holy Ghost fell on them *all* as well as on the Apostles, to qualify *them* for that Work, which, together with the Apostles, they had been *fore-ordained* to. Indeed, as the Apostles were placed in a higher Station than any of the *rest*, as being authorized by Christ to *superintend* and *preside* over them, so they received a *peculiar* Gift of the Holy Ghost, in which none of the *rest* *communicated* with them, and that was, conferring by *Imposition of Hands* the Holy Ghost upon others. For so in *Acts* viii. we find, that when *Philip* had converted the People

of *Samaria*, he could not confer the Holy Ghost on them, but *Peter* and *John* are sent thither for that Purpose, who laid their Hands upon them, and they received the Holy Ghost, ver. 17. Now by thus deriving his Holy Spirit on his *Apostles* and *Disciples*, the blessed *Jesus* still proceeded by them to prophesy to the World, till through their Ministry he had fully consummated his prophetick Office, and revealed and explained the whole Doctrine of the Gospel. For till such time as the whole New Testament was compleated, his Ministers generally preach'd by the immediate Inspiration of the Holy Ghost, who, as I have shewn at large, p. 67, &c. not only recollected to their Memories those Doctrines which Christ himself had taught them, but also explained them fully to their Minds, and thereby enabled them to explain them fully to the World; and when this was once finished, and the whole Doctrine of the Gospel committed to Writing, and collected into a Volume, the Spirit of Prophecy was withdrawn from the Ministers of Christianity, who were from thenceforth obliged to supply the Want of it by their own Study and Industry. For now the Gospel being fully revealed, there needed no farther Revelation; and for the Holy Spirit to reveal over again to Mens Minds what he had plainly enough revealed already, and set before their Eyes, would have been but *actum agere*, to multiply Actions to no Purpose. Whilst the Gospel lay hid in the eternal Counsel of God, out of the Reach and Prospect of human Understandings, it was necessary that the Holy Ghost should immediately reveal it to the Minds of those who

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were to declare it to the World, otherwise it is impossible it should ever have been *known* to Mankind; but when once he had fully *revealed* it to them, and *declared* it by them, and transmitted their Declaration by a *standing Scripture* to all succeeding Generations; to what End should he *still* proceed to make new Revelations of it, unless it were to gratify Mens *Sloth* and *Idleness*, and excuse them from the Trouble of *searching* and *studying* that Scripture in which he had taken Care to *transmit* his Gospel to them? But tho' that blessed Spirit hath never been wanting to Mankind in any *necessary* Assistance, yet when once he hath put Things within our *own* Power, he always expects that we should do them, and not sit still with our Hands in our Pockets, expecting that *he* should do them for us. Since therefore by transmitting to us the *Scripture*, he hath put it within the *Power* of its Ministers to *understand* and *teach* the Gospel, he expects that they should exercise that Power, in a diligent *Study* of those Things which lead to the true Understanding of Religion, and not depend upon new Revelations for the Understanding of that which he hath already *sufficiently* revealed to them. For thus till the whole *Old Testament* was finished, God continued the *Spirit of Prophecy* in the *Jewish Church*, after which he immediately *withdrew* it, and wholly remitted his People to the Conduct of the *Priests* and *Levites*, who in their Forty-eight *Cities*, which were so many *Universities* for their Education in divine Learning, diligently *read* and *studied* the Law, and thereby accomplished themselves to *preach* and *explain* it to the People. And in like manner

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God continued the *same* Spirit of Prophecy in the *Christian Church* till the whole *New Testament* was *revealed* and *written*, and *Copies* of it *dispersed* thro' all the Churches, and from thenceforth the Spirit of Prophecy *ceased*; and in the room of its first *inspired* Ministers, there succeeded an *ordinary standing* Ministry, who by their *Learning* and *Industry*, and diligent *Search* of Scripture, were to supply the Defect of immediate *Revelation*, and to qualify themselves to *teach* and *instruct* the several Flocks that were committed to their Charge. In short therefore, the *Spirit of Prophecy* remained upon the Ministers of Christ till such time as it had fully revealed and clearly explained the Gospel to them; and when this was done, and they had *transmitted* its *Revelations* to Writing, there could be no farther need of it, unless it be supposed either that he had not *sufficiently* revealed the Gospel to them, or that he hath some *new* Gospel to reveal. And thus you see what it is that our Saviour hath done in the Discharge of his *prophetick* Office; and considering all, I know not what farther he could have added to *complete* and *perfect* it, and to render his Prophecy *effectual* to *teach* and *instruct* the World; so that if after all these *mighty* Performances we still remain in *Darkness* and *Ignorance*, the *Blame* of it wholly redounds upon *ourselves*; for he hath in all Respects *abundantly* performed his Part towards the *enlightening* of the World, and chalked out to us the *Way* to our Happiness with such *plain* and *visible* Lines, that if we are but *willing* to *walk* in it, we cannot mistake or wander from it; but if we will be so *supine* and *negligent*, as to concern our-

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selves no more about it than if it were only a *fantiful* Description of the *Road to Utopia*, or the *Highway to the World in the Moon*, it is impossible we should be *thoroughly* acquainted with it; how plainly soever it is described. It is true, there are some Doctrines in Christianity which are not so clearly revealed, but that the most *honest* Minds may be *mistaken* about them; but then *these are such* as are far remote from the *necessary* and *fundamental* Articles upon which our Salvation depends, all which are so *clearly* and *distinctly* revealed, that there is nothing but a *perverse* Will, that is either *prejudiced* against them by some *sinful* Affection, or thro' a *profane* Disregard of God and Religion utterly *unconcerned* about them, can hinder Men from apprehending them; and if, when the divine *Light* shines so *clearly* round about them, Men will be so obstinate as to *shut* their *Eyes* against it, it is at their own *eternal* Peril, and they are as justly accountable for their *Ignorance*, as if they had sinned against the clearest *Knowledge*; for *this*, saith our Saviour, *is the Condemnation of the World, that Light is come into the World, and Men love Darknes more than Light*. If therefore thro' any wicked *Prejudice* against the Truth, or thro' a *profane* *Neglect* to enquire after it, we continue *ignorant* of it, this will be no Excuse at all for our sinning against it, but we shall be as certainly condemned for our *affecting* Ignorance, and *loving* *Darknes more than Light*, as if we had sinned against the clearest *Light* and *Conviction*. For what a monstrous Instance is it of *Stupidity* and *Impiety* together, to shut our *Eyes* against *that* Light which

is of such infinite *moment* to us, and which the Son of God thought worth his while to come down from Heaven to *reveal* to us ; what is this, but to tell him to his Face, that if he had pleased he might have spared his *Pains*, and not have come so *far* on such an *impertinent* Errand, as is not worth a Man's while to *listen* to? O prodigious *Supineness* and *Stupidity*! that Men who are so *inquisitive* about the *little* Affairs of this Life, as that when they receive but a Letter, in which they imagine any of their *worldly* Interests are concerned, they cannot *forbear* one Moment *breaking it open*, and *perusing* the Contents of it, should yet receive a Message from the *God of Heaven* by his *own Son*, in which their *everlasting* Happiness or Misery is concerned, and take no notice of it, but let it lie by them Day after Day, without ever *enquiring* into the Contents of it, or taking the least *Care* and *Pains* to inform themselves about it. Good God! what *Reverence* have these wretched Creatures for *thee*, or what *Regard* for *themselves*, that can thus receive *thy* Messages, and with them their *own* eternal Fate, with the same *Unconcern* and *Indifferency* as they would the most impertinent Tales of *Bedlam*? Wherefore as we regard either *God* or our *own* Souls, let us from henceforth be persuaded seriously to attend to this *great* and *momentous* Revelation of our Saviour, and throughly to *inform* our Minds with its *Doctrines* and *Precepts*, for which End let us avoid, as much as in us lies, *busying* and *entertaining* our Thoughts with *rice* and *curious Speculations*, or *remote* and *disputable Opinions*, and betake ourselves to the Study of Things upon which our eternal Life and Happiness

ness depends, *viz.* of the *Duties* which the Gospel *exacts* and *requires* of us, and of the *Motives* by which it *presses* and *enforces* them; which when once we have digested into a *clear* and *distinct* Scheme of practical Knowledge, that will be a *standing* Light to our *Wills* and *Affections*; by which we shall always *see* our *Way* before us, and be secured from *wandering* into dangerous *Errors*, and at length safely conducted to eternal *Light* and *Happiness*.

S E C T. IV.

Of Christ's Priestly Office.

IN treating of which *great* and *momentous* Argument, I shall endeavour, First, To shew what the *ancient* Priesthood was, and in what *Acts* it consisted. Secondly, To prove that the ancient Priesthood in its proper Acts was a *Type* and *Figure* of the Priesthood of our Saviour. Thirdly, To explain the Priesthood, and Priestly Acts of our Saviour *corresponding* to that *ancient* Priesthood in which they were prefigured.

First, What the ancient Priesthood *was*, and in what *Acts* it consisted. In the first Ages of the World it is evident, that in Matters which concern'd *himself* alone, every Man was his *own* Priest. For thus in *sacrificing* to God upon their own *particular* Accounts, both *Cain* and *Abel* officiated for themselves; but in *Family-Sacrifices* the

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Father of the Family was the *Priest*, as is evident by *Noah* and *Job*, Gen. viii. 22. *Job* i. 5. And when Families were multiplied into *Tribes* and greater *Societies*, the *Prince* of each Society was also the supreme *Priest* of it; and hence, before *Aaron* was consecrated, *Moses*, who was the *Prince* of *Israel*, officiated also as the *Priest* in that solemn Sacrifice by which the Covenant with *Israel* was confirmed, *Exod.* xxiv. 6. And long before *Moses*, *Melchisedeck*, King of *Salem*, was also *Priest* of the most high God, Gen. xiv. 18. And it is evident that originally *Kings* were the *Highb-Priests* of their Countries; for so *Aristotle* observes that μοναρχεῖν καὶ ἱερατεῦειν, to rule and sacrifice, were Offices conjoined in the same Person, *Polit.* l. 3. So also *Virgil*, *Æn.* 3.

Rex Anius, Rex idem hominum Phæbiq; Sacerdos,

i. e. *Anius* in the same Person was King of Men and Priest of *Phæbus*. Upon which *Servius* bath this Note, *Sane majorum hæc erat consuetudo ut Rex esset etiam Sacerdos vel Pontifex*; It was a Custom among the Ancients that the King should be also *Priest* or *Highb-Priest*. Which Custom was continued for a long while in *Egypt*, and from thence was derived to the *Greeks*, and from them to the *Romans*; for so *Plut. Quest. Rom.* p. 279. tells us, Τὸ παλαιὸν οἱ βασιλεῖς τὰ πλεῖστα καὶ μέγιστα τῶ ἱερῶν ἔδρων, καὶ τὰς θυσίας ἔτουν αὐτὴ μέλλ' τῶ ἱερῶν. ἐπεὶ δὲ ἔκ ἐμετρίασαν, ἀλλ' ἦσαν ὑπερίφανοι καὶ βεβρημένοι, τῶ μὲν Ἑλλήνων οἱ πλεῖστοι τὴν ἐξουσίαν αὐτῶν περιελάμβανον, μόνον τῷ θύειν τὰς θεοῖς ἀπέδιδον, i. e. of old Kings performed the most and greatest Parts

of the sacred Rites, and together with the Priests sacrificed the Victims; but upon their exceeding their due Bounds, and taking upon them to domineer proudly and unjustly, many of the *Greeks* took from them all their Civil Power, and only left them their Authority to sacrifice to the Gods; but the *Romans*, as he goes on, utterly rejecting their Kings, appointed another to succeed them in the high Priesthood, whom they wholly debarred from intermeddling with secular Affairs. *Dionysius Halicarn.* speaking of the Power of Kings, expressly tells us, *πρωτον μὲν ἱερῶν καὶ θυσιῶν ἡγεμονίαν εἶχεν καὶ πάντα δι' ἐκείνους παρτέλειθαι τὰ πρὸς θεοὺς*, i. e. that they had the Government of all Sacrifices and sacred Rites, and whatsoever was to be done to the holy gods, was done by them; and therefore the reason why *Melchisedeck* here is more particularly taken notice of under the Character of a *King* and *Priest*, was not because there were no other Kings so but *he*, but perhaps because all other Kings that were cotemporary with him were revolted to *Idolatry*, so that he only remained a *Priest* of the most high God; and in being a *King* and *Priest* together, he was a Type of our Saviour, who was a *Priest*, not after the Order of *Aaron*, but after the Order of *Melchisedeck*, Heb. v. 10. For in *Aaron* the Priestly Office was separated from the Kingly, which latter remained in *Moses*, after he by the Command of God had devolved the Priesthood, which was originally in himself, upon his Brother *Aaron*; and so according to divine Institution, the *Priesthood* was to continue in the Family of *Aaron*, separate from
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the *regal* Power, till the Coming of our Saviour, who re-united those Offices in *himself*, and became a *royal Priest* after the ancient Order of *Melchisedeck*; for upon the Separation of these Offices, none could be a Priest of the *Aaronical* Order but such as were descended from the Family of *Aaron*; and therefore Christ could not be a Priest of that Order, because he descended from the Family of *Judah*; and being of the *royal* Lineage, he resumed the *priestly* Office from the House of *Aaron*, and joined it to the *kingly* Office again, with which it was *originally* united; by which he abrogated the Priesthood of the *Aaronical* Order, and in its room restored the ancient *Melchisedecan* or *Royal* Priesthood. And hence the Author to the *Hebrews* observes, that Christ *pertaineth to another Tribe, of which no Man gave Attendance at the Altar; for it is evident that our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning the Priesthood*, Heb. vii. 13, 14. And therefore by being a Priest of a *different* Tribe from that to which the *Aaronical* Order was confined, he disannulled *that* Order, and erected *another* in the room of it, *viz.* the ancient Order of *Melchisedeck*, which was *before* the *Aaronical*. Hence St. Ambrose in *Loc. Et quomodo translatus est Sacerdotium? Ex tribu ad tribum, de Sacerdotali ad Regalem, ut eadem ipsa sit Regalis & Sacerdotalis; & intueretur mysterium, primum fuit Regale Sacerdotium Melchisedech secundum consequentiam hujus sermonis; secundum etiam fuit Sacerdotale in Aaron; tertium in Christo fuit iterum regale, i. e.* How was the Priesthood translated? Why, from

one Tribe to another, *viz.* from the sacerdotal to the regal, that so it might be both regal and sacerdotal; and this is the Mystery: The first Priesthood of *Melchisedeck* was *regal*, the second was *sacerdotal* in *Aaron*, the third was *regal* again in *Christ*; for that which distinguished the *Melchisedecan* from the *Aaronical* Priesthood, was not, as some imagine, the Difference of their *Sacrifice*, *viz.* that *Melchisedeck* sacrificed only *inanimate* Things, whereas *Aaron* sacrificed *Animals* also; for that *Melchisedeck* sacrificed, there is no doubt, because he was Priest of the most high God; but that he sacrificed *inanimate* Things only, such as *Bread* and *Wine*, there is not the least Intimation in Scripture; only it is said, that when he met *Abraham* he brought forth *Bread* and *Wine*, Gen. xiv. 18. that is, to refresh *Abraham's* Soldiers after their Battle with *Chedorlaomer*, as the Manner was in those Countries, *vide* Deut. xxiii. 4. and Judg. viii. 15. and vi. 15. And what is all this to his *sacrificing*? But that he sacrificed *animate* as well as *inanimate* Things, is evident, not only because animal Sacrifices were generally used *before* the Institution of the *Aaronical* Priesthood, and it is very improbable that he who was so eminently the Priest of the most high God should never offer the accustomed Sacrifices; but also because *Christ's* Sacrifice was an *animate* one, who was a Priest after *Melchisedeck's* Order, and not of the Order of *Aaron*, Heb. vii. 11. So that if the Difference between these two Orders consisted in this Difference of their *Sacrifice*, *Christ* must be rather a Priest of the *Aaronick* than the *Melchisedecan* Order.

Order. And how could the Acts of the Priesthood of *Aaron* be *typical* of our *Saviour's*, which is *Melchisedecan*, as the Scripture all along makes them, if they were of a *different* Nature from those of *Melchisedeck*? How could *Aaron's* bloody Sacrifices be typical of our *Saviour's* Priesthood, which was after the Order of *Melchisedeck*, if *Melchisedeck's* Priesthood admitted *no* bloody Sacrifice? As to the *Acts* of their Priesthood therefore, for any thing that appears to the contrary, these two Orders were the same; but in *this* they apparently differed, that whereas the *regal* Power was *united* to *Melchisedeck's* Priesthood, it was wholly *separated* from *Aaron's*, who in all Probability was the first *High-Priest* in the World that was not a *King* as well as a *Priest*. The priestly Acts therefore of these two different Orders being the same, we shall better understand the Nature of our *Saviour's* Priesthood, tho' it be of the Order of *Melchisedeck*, by the Account we have of the *Aaronical*, than by that of the *Melchisedecan* Order, because the *former* is far more *distinct* and *particular* than the *latter*; for of the *Acts* and *Functions* of *Melchisedeck's* Priesthood there is very *little* mention in *Scripture*, whereas those of *Aaron's* are described *at large* in all their particular *Rites* and *Circumstances*. The *priestly* Office therefore in general consists in officiating *for* sinful Men *with* God, in order to the *reconciling* of God to them, and obtaining for them his *Favour* and *Benediction*; to which End there are two Offices necessary to be performed: First, To offer *Sacrifice* for them, and thereby to make some fitting *Reparation* to God

for their past *Sins* and *Provocations*. Secondly, To *present* that Sacrifice to God, and in the *Virtue* and *Merit* of it to *intercede* with God in their *Behalf*, in order to the *restoring* them to his *Grace* and *Favour*. And accordingly we read of the *Jewish* High-Priest, who of all their other Priests was the most perfect *Type* and *Representative* of Christ in his *priestly* Office, and this more especially in celebrating the Mysteries of the great Day of *Expiation*, that on this Day he was appointed to bring the Beast to the Door of the Tabernacle, which was set apart to *die* for the *Sins* of the *People*, and to *kill* it there with *his* own Hands; by which Action he did, as the *People's Representative*, offer a *Life* to God, as a *Reparation* for those manifold *Sins*, by which they had justly forfeited their *own* Lives to *him*; after which he was to take the Blood of it and *present* it before the Lord in the *Holy of Holies*, sprinkling it seven times with his Finger *upon* and *before* the Mercy-Seat; by which Action he *interceded* with God to accept that Blood, in *lieu* of the *forfeited* Lives of the *People*; and accordingly the whole Performance is called *making an Atonement for the Children of Israel for all their Sins once a Year*, Lev. xvi. 34. But for the fuller Explication of the *Priestly* Office, it is necessary we should briefly explain these two essential *Acts* of it, *viz.* of *sacrificing*, and *presenting* the *Sacrifice* to God, by way of *Intercession* for the *People*.

As for the first of these, the Apostle tells us, that every High-Priest is ordained to offer Gifts and Sacrifices, Heb. viii. 3. And that he is ordained for men in things pertaining unto God, that he may offer

offer both Gifts and Sacrifices for Sins, Heb. v. 1. It is true indeed to *sacrifice*, in a strict Sense, *i. e.* to kill the Sacrifice, seems not to have been so peculiar to the *priestly* Office, as to *present* the *Blood of the Sacrifice* before the Lord by way of *Intercession*, the latter of which was so *appropriate* to the Priesthood, as that it was never allowed, upon any Occasion whatsoever, for any but a *Priest* to perform it; but as for *killing* the Sacrifice, it seems that not only the *Priests*, but sometimes the *Levites*, *vide 2 Chron. xxx. 17.* yea, and sometimes the People themselves were allowed to perform it, *vide Lev. iv. 24, 29, 33.* though it is probable that the *Levites* were allowed it only in Cases of *Necessity*, and the *People* only in *private* and *particular* Sacrifice; but in the *publick* and *general* Expiation wherein Christ's dying for the Sins of the World was more eminently *expressed* and *represented*, not only the *presenting* the Blood of the Sacrifice, but the *killing* it too, was peculiarly *appropriate* to the *Priesthood*. So that though in *private* and *particular* Expiations the People had a Right to sacrifice, or *kill* the *Victim*, yet in all *publick* ones, such as our *Saviour's* was, that Right was *incommunicably* inherent in the Priesthood. Now the killing of those Sacrifices which were designed for *Expiations* of Sin, was a transferring of Punishment from the *People* to the *Victim*; for you must know, the *Jews* had two sorts of Laws, *viz. Civil* and *Ritual*; their *Civil* Laws were enforced according to their *strictest* Sanction, with the *Penalty* of *Death*, which *Penalty*, in many cases allowed by God, admitted of this Mitigation, that the Life of a *Beast* should

should be accepted in Exchange for the forfeited Life of the *Offender*. Their ritual Laws were enforced with the Penalty of legal Uncleanness, and being *separated* upon that account from the *Congregation* and *publick Worship*; which Penalty also was thus far relaxed, that if they offered the Life of a *Beast* in Sacrifice, their Uncleanness should be thereby *purged*, and themselves restored to the Benefit of the publick Worship. In both which Cases the Sacrifice was evidently *substituted* to suffer for the *Offender*, and in the first Case he was substituted to suffer that very Punishment which the Offender had incurred. And therefore you find that the *greater* Crimes were no otherwise to be expiated, but by the Blood of the Offender *himself*, whereas for *lesser* ones the Blood of a *Beast* was accepted; which is a plain Argument, that that Punishment which in *greater* Sins was *exact*ed of the Criminal *himself*, was in the Case of *smaller* Sins *transferred* from the Criminal to the Sacrifice, and that the Punishment of the *Beast* was *instead* of the Punishment of the *Man*. And this is most evident in the Case of the *Scape Goat*, who, upon the High-Priest's laying his Hands upon his Head, had the Sins of the People *transferred* on him, and was thereby so *polluted* that he *defiled* the *Man* that led him into the Wilderness, who was therefore obliged before he returned to the Camp to *lustrate* himself by *washing his Cloaths*, and *bathing his Flesh in Water*, Lev. xvi. 26. And so also those *expiatory* Sacrifices, whose *Blood* was carried into the *Holy Place*, and their *Bodies* burnt *without* the Camp, had the Sins of the People so *imputed* to them, and were so defiled by that Imputation,

putation, that they were ordered to be carried without the Camp *immediately*, lest they should defile the whole Congregation; and those who *carried* them out and *burnt* them, were so far *actually* defiled by them that it was *unlawful* for them to return to the Camp, till they were legally *purified*; which is a plain Argument, that in these *sacrificial Expiations* the *Sin* and *Guilt* of the *People* was still *transferred* upon the *Sacrifice*, and consequently that the *Death* of these *Sacrifices* was instead of the *Death* of those *Criminals*; and accordingly, *Lev. xvii. 11.* we are told, that *it is the Blood, i. e. of the Sacrifice, that maketh an Atonement for the Soul.* And indeed this was the Sense which all Nations had of *expiatory Sacrifices*, *viz.* that their *Death* was instead of the *Punishment* due to the *Offenders* that offered them. For thus the *Jews* by making *Expiation* generally understand suffering *Punishment* for another in order to his being *released* from suffering it *himself*. For thus where-ever it is said by them, *Ecce me in Expiationem*, the meaning is, *En me in ejus locum, ut portem iniquitates ejus, i. e.* I stand in such a one's place that I may bear his Iniquities; and so, *Ecce me in expiationem R. Chijæ & filiorum ejus, i. e. castigationes quæ obveniunt mihi sint in expiationem R. Chijæ & filiorum ejus*, Behold I am for an Expiation of *R. Chijab* and his Sons, *i. e.* Let the Afflictions that happen to me be for an Expiation of *R. Chijab* and his Sons. So when all the People were to say to the High-Priest, *Simus nos expiatio tua*, the meaning was, *In nobis fiat expiatio tua, nosque subeamus tuo loco quicquid tibi evenire debet:* Let us be thy Expiation, that is, let thy Expiation

he made upon us, and let us undergo in thy stead whatsoever Evil thou hast deserved; of which see more *Buxtorf. Lexic. Chald.* p. 1078. And accordingly in the Form of Prayer they used at the killing the Sacrifice, they plainly expressed the *Substitution* of it in the room of their own forfeited Lives, *Obsecro, Domine, peccavi, rebellis fui, &c.* O Lord, I obsecrate, I have sinned, I have been rebellious, I have acted perversely, I have done this and that Evil, of which I now heartily repent; let this be my *Expiation*, and let those Evils which might justly fall upon my Head, fall upon the Head of my Sacrifice, *Outram de Sacrif.* p. 273. And so also for the Gentiles, *Eusebius Demonstr.* l. 9. tells us, that they looked upon their λότρα, or Expiations, as ὁ φῶν ψυχῆς, ἀντί-ψυχα, ὥσπερ ψυχὴν ἀντὶ ψυχῆς, i. e. that their Lives were a Commutation for the Lives of those that offered them, as who should say a Life for a Life; and accordingly *Prophry* tells us, that the first Original of the Sacrifice of *Animals* was, τίνας καίρες ψυχὴν ἀντὶ ψυχῆς αἰτεμένους, i. e. certain Occasions requiring that a Life should be offered for a Life, *Abstin.* l. 4. and hence they were wont to curse the Sacrifice, and solemnly to imprecate all those Evils on it which themselves had deserved, *vid. Herod. Euterp. & Serv. in Æneid.* 3. From all which it is abundantly evident, that this priestly Act of *sacrificing*, and *killing the expiatory Sacrifice*, was nothing else but a *transferring the Punishment* that was due to the Offerer from his Person to his Victim or Sacrifice. But then,

Secondly, Besides this, another *Sacerdotal Act* was *presenting the Blood of the Sacrifice to God*
by

by way of *Intercession* for the People. For when the *Sacrifice* was slain, the *Priest* was to take the *Blood* and sprinkle some of it round about the Altar of *Burnt-Offerings*; and the rest of it, say the *Jews*, was poured out by the *Priest* on the South-side Floor of the Altar, where there were two Holes through which it ran into a Channel that conveyed it into the Valley of *Kidron*; but in the *Sin-Offerings* for the *High-Priest* and the *Congregation*, he was to carry the *Blood within* the Sanctuary, and to sprinkle of it seven times before the Vail of the Sanctuary, and to put some of it upon the Horns of the Altar of *Incense*; after which the Remainder of the *Blood* was to be disposed of, as was said before, on the Altar of *Burnt-Offerings*. And at the great Day of *Expiation*, the *High-Priest* himself, having slain the *Sacrifice*, was to carry the *Blood* of it into the *Holy of Holies*, and there with his Finger to sprinkle the *Blood* of it seven times before the *Mercy-Seat*. Now this sprinkling of the *Blood* was nothing else but a solemn presenting of the Life of the sacrificed Animal to God, as an *Exchange* or *Price of Redemption* for the forfeited Life of the *Offender*. For whatsoever was offered upon the Altar, was always looked upon as religiously presented to God; so that by sprinkling the *Blood* on the Altar, which is the *Vehicle of Life*, and therefore is sometimes called the *Life*, vide Gen. ix. 4. the *Life* was solemnly tendered and presented to God, as to the *supreme Lord* of Life and Death; and the Meaning of this *Tender*, was to move God, by way of *Intercession*, to accept of that Life instead of the *Offender's*, which was forfeited into his Hands.

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For since, as a learned Author of our own hath observed, all Divine Worship, whether *natural* or *instituted*, was either to *implore* or to *commemorate* God's *Grace* and *Favour*, this solemn *sprinkling* of the *Blood* in *expiatory* Sacrifices must necessarily respect the *imploring* of God's Pardon of those Sins for which the *Expiation* was designed. So that in performing this *Rite* the *Priest* was a silent *Intercessor* with God in the Behalf of the People, and his Action was a solemn *Deprecation*, of which this was the natural *Language* and *Meaning*; O Lord, I beseech thee be merciful to these *guilty* Supplicants, in lieu of whose *Blood*, which I acknowledge is justly *forfeited* to thee, I here present thee the Life of this *sacrificed Animal*, whose *Blood* I am *sprinkling* on thy Altar, humbly *implo- ring* thee to accept it as *Ransom* for their Lives, and in Consideration of it to release them from that *mortal* Penalty in which they stand *bound* to thy *Justice*. Upon which *Intercession* of his, God's high Displeasure was *atoned*, and the *Priest* thereupon authorized to *bless the People*, i. e. to declare that God was *appeased* and *reconciled* to them.

And thus you see what the Office of Priesthood is, and in what *Acts* it *consists*; in sum therefore it consists in *sacrificing* to God for the *Sins* of the People, and *interceding* with him in the *virtue* of the Sacrifice to be *propitious* and *merciful* to them.

I proceed now in the second Place to shew that both these Acts of the *priestly* Office among the *Jews*, were *designed* and *intended* by God for *Types* and *Shadows* of the *Priesthood* of our Saviour.

our. For as for the *first*, viz. *Sacrificing*, the Scripture plainly tells us that it was instituted for a *typical* Representation of the *Death* of our Saviour. For so the Author to the *Hebrews* makes the *sacrificed Body* of our Saviour to answer to, and succeed in the room of the whole Body of the *Jewish Sacrifices*, as the true *Antitype* of those *Types* and *Shadows*, Heb. x. 5, 6, &c. *Wherefore when he cometh into the World*, speaking of Christ, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou prepared me*, that is, a Body to be sacrificed in the room of that former Sacrifice and Offering; *In burnt-offerings and sacrifices thou hast had no pleasure: Then said he*, ver. 9. *Lo I come to do thy will, O God*; that is, to die a Sacrifice for the Sins of the World; and hereby, saith he, *he taketh away the first*, that is, those typical Sacrifices, *that he may establish the second*, that is, that great Sacrifice of Christ's Body; for so it follows, ver. 10. *By the which will we are sanctified through the offering of the body of Jesus Christ once for all*; in which Words he plainly makes all the Jewish Sacrifices in general to be *Types* and *Figures* of the great Sacrifice of our Saviour's *Death*. And indeed, as those Sacrifices were all of them to be *slain*, and to be all *sound* and *immaculate*, they were so far forth at least express *Types* of our Saviour, both as to his *Death* and unspotted *Innocence* and *Purity*. But then as for those Sacrifices whose Bodies were burnt without the Camp, they were more *peculiarly Types*, than any of the rest, of our Saviour's Sacrifice, because they had not only *all* those Things appertaining to them by which the other Sacrifices re-

presented

presented it, but besides *that* they were *Expiations* for Sin, as well as the *Sacrifice* of our Saviour, and by their being burnt *without* the Camp did more eminently prefigure our Saviour's being crucified *without* the City. Hence the Apostle, *Heb. xiii. 10, 11, 12. We have an Altar whereof they have no right to eat which serve the Tabernacle; for the Bodies of those Beasts whose Blood is brought into the sanctuary by the High-Priest for sin, are burnt without the camp, lest they should pollute the Congregation, as being defiled and cursed upon the account of the People's Guilts which were transferred upon them; Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate, that is, as an expiatory Sacrifice, that took upon him the Guilts of Mankind, and thereby became polluted and accursed; in which Words the Death of our Saviour is plainly represented as the true Antitype of the expiatory Sacrifices of the Jews; and accordingly, as all Types have much less in them of that which they prefigure than their Antitypes, so those expiatory Sacrifices had something of real Expiation in them, though much less than the Sacrifice of our Saviour. For so Heb. ix. 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh; by which it is evident that there was a real Expiation made by those Sacrifices, so far as concerned the purifying Mens Flesh, i. e. releasing them from corporal Punishments and legal Uncleanesses: How much more, saith he, shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Con-*

sciences from dead works. Where the *same* Expiation in *kind* that was made by those *legal Sacrifices* is expressly attributed, tho' in a much higher degree, to the *Sacrifice* of our *Saviour*; which plainly argues the *former* to be a *Type* and *Shadow* of the *latter*.

And then, as for the *second Act* of the Jewish Priesthood, *viz.* his *presenting* the *Blood* of the *Sacrifice* to God by way of *Intercession* for the *People*, this was also instituted for a *typical Representation* of our *Saviour's* presenting the *Blood* of his sacrificed *Body* to God by way of *Intercession* for *Mankind*; and hence his *Blood* is called *the blood of sprinkling, which speaks better things for us than the blood of Abel*, Heb. xii. 24. Which is a plain Allusion to the High-Priest's *sprinkling* the *Blood* of the *Sacrifice* before the *Mercy-Seat* on the *great Day* of Expiation; by which Action, as I shewed before, he *interceded* with God to be *propitious* to the *People*, in *consideration* of that *Blood* which he there *presented* in *their* Behalf. And therefore as the *Holy of Holies* was a *Type* of *Heaven*, Heb. ix. 24. and the High-Priest's entering *thereinto* after he had *slain* the *Sacrifice*, a *Type* of our *Saviour's* entering into *Heaven* after the *Sacrifice* of himself, *ibid.* ver. 7, 11, 12. so the High-Priest's *sprinkling* the *Blood* before the *Mercy-Seat*, was also a *Type* of our *Saviour's* presenting his *Blood* to the *Father* in *Heaven*, and there pleading it in our Behalf; and hence he is said to have *entered into the holy place*, that is, into *Heaven*, the *Antitype* of the *Holy of Holies*, and to have *obtained eternal Redemption for us, neither by the Blood of Bulls and Goats*, as the Jewish High-Priest did,

but by his own blood, Heb. ix. 12. where the High-Priest's entring into the Holy of Holies *with the Blood of Bulls and Goats* is plainly opposed, as a Type to its Antitype, to Christ's entring into Heaven *with his own Blood*; and therefore the High-Priest's interceding for the People in the Holy of Holies, in virtue of the Blood of *their* Sacrifices, must necessarily be typical of Christ's interceding for *us* in Heaven in the virtue of his. Thus as God cast and contrived the Rites and Ceremonies of the Jewish Law in general into a *Prefiguration* or visible *Prophecy* of the Mysteries of the Gospel, that so by those *emblematical* Predictions he might *intimate* before-hand those glorious Truths to pious and *inquisitive* Minds, which he intended afterwards more plainly to *reveal* (*vid. Col. ii. 17. and Heb. x. 1.*) so particularly in the Jewish Priesthood he drew a rude *Draught* and *Representation* of the future Priesthood of our Saviour, that so by that *figurative* Sacrifice and Intercession he might visibly *foreshew* and *intimate* to the World the *Sacrifice* and *Intercession* of our Saviour. For thus it is evident from *Philo*, that the *Jews* understood their High-Priest to be a Type of the eternal Word, or Messias; for thus in his Allegories he makes the Temple to be an Emblem of the Word, 'Εν ᾧ καὶ Ἀρχιερεὺς ὁ πρωτόγονος αὐτῆς Θεοῦ λόγος, in which God's First-born divine Word is the High-Priest; and in several other Parts of his Writings he makes the High-Priest's Crown and Vestments to be Types and Representations of the Dignity and Perfections of the eternal Word; by which it is evident, that by their typical High-Priesthood the

Jews

Jews were in some measure instructed in the Nature of the Priesthood of our Saviour.

Thirdly, and lastly, I shall now proceed to explain the *Priesthood* and *priestly Acts* of our Saviour *corresponding* to that *ancient Priesthood* in which they were *prefigured*. In general therefore, the Priesthood of our Saviour corresponding to that ancient Priesthood, consists in *offering up* himself a *Sacrifice* for our *Sins*, and in *presenting* that Sacrifice to God in our *Behalf*, and thereby *interceding* with him to be *merciful* and *propitious* to us. So that the Priesthood of our Saviour consists in these *two Acts*:

First, In *offering up* himself a *Sacrifice* for our *Sins*.

Secondly, In *presenting* that Sacrifice to God by way of *Intercession* for us; of each of which I shall discourse at large.

S E C T. V.

Concerning the Sacrifice of our Saviour.

IN handling the first of these, *viz.* the Sacrifice of our Saviour, I shall endeavour, First, To shew that the *Death* of *Christ* had in it all the requisite Conditions of a most *real* and *complete* *Sacrifice* for *Sin*. Secondly, To make appear how *effectually* God's exacting *such* a Sacrifice, in order to his being reconciled to *Sinners*, conduces to their *Reformation*.

First, That the Death of Christ had in it all the requisite Conditions of a *real* and most *complete* Sacrifice for Sin. Now to make both a *true* and *perfect* expiatory Sacrifice, there are five Things indispensably necessary.

First, That in being *sacrificed*, it should be *substituted* in the *room* of an *Offender*, to be punished *for* him, in order to his being *released* from his own *personal* Obligation to Punishment. For in all those *legal* Expiations which *prefigured* this great Expiation of our *Saviour*, the *killing* of the *Sacrifice* was, as I shewed before, a *real* transferring and inflicting upon it the Punishment *due* to the *Offender* that offered it, in order to his being *excused* from suffering it in his own *Person*.

Secondly, Another necessary Condition of an expiatory Sacrifice is, that it should be *pure*, *sound*, and *unblemished*. And indeed, this Condition is required in all kinds of Sacrifices, whether *expiatory* or *eucharistical*, that they should be *pure*, or legally *clean*, and that they should be *sound*, and without *Blemish*; for so, Lev. xxii. 20. *But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you.* And ver. 21. *It shall be perfect*, i. e. sound and entire, *to be accepted; there shall be no blemish therein.* And then he goes on to Particulars; it shall not be *blind*, or *broken*, or *having a wen*, or *scurvy*, or *scabbed*, ver. 22. Now, tho' the *legal* Uncleaness, and the *natural* Blemishes here forbidden in *Sacrifices*, had nothing of *Sin* and *Immorality* in them; yet the *Prohibition* of these *natural* Blemishes in *Sacrifices*, that were incapable of *moral* ones, denotes the Necessity of a *moral* Cleanness and Unblemished-

ness in that *great expiatory* Sacrifice for the Sins of the World, which they *typified* and *presigured*; and hence Christ is called, *a Lamb without Blemish, and without Spot*, 1 Pet. i. 19.

Thirdly, Another necessary Condition to a perfect expiatory Sacrifice is, that it should be of such an intrinsic *Worth* and *Value*, as that its *Death* may be, in some measure, an *equivalent* Commutation for the *Punishment* which the *Offender* deserves. For the End of *punishing*, whether it be the *Offender* himself, or *another* in his stead, is to *secure* and *maintain* the *Authority* of the *Law*; in order *whereunto* it is highly requisite that the *Punishment* should *ordinarily* be equivalent to the *Demerit* of the *Crime*, otherwise it will not be a sufficient Motive to *warn* and *deter* Men from committing it. And herein consisted the *Imperfection* of the *ancient* expiatory Sacrifices, that what *they* suffered was much *short* of what the *Offenders* they suffered for deserved; for they only substituted the Life of a *Brute* in the room of the Life of a *Man*, which is of far greater *Worth* and *Value*; and therefore by how much *less* valuable the Life of a *Beast* is than the Life of a *Man*, by so much *less* was the *Punishment* *transferred* upon the *Sacrifice* than the *Guilt* *contracted* by the *Offender*.

Fourthly, Another necessary Condition to the making of a true and perfect Sacrifice was, that it should be *free* and *unforced* on the Part of the *Offerer*. For since he had deserved the *Punishment* in his *own* Person, it was very fit both that the *Sacrifice* that was to undergo it *for* him should be something that was his own, otherwise he could

have no Right to substitute it in his *own stead*, or to *offer* its Life to God in *Exchange* for his *own*; and that he should *freely* offer it to be *killed* in his *stead*, otherwise he had not been *consenting* to the *Exchange*, without which it must have been invalid, and consequently the *Expiation void*; and hence, *Lev. i. 3.* it is required that *he should offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord.*

Fifthly, It is also a necessary Condition to a true and perfect Sacrifice for Sin, that it should be *admitted* and *accepted* by God in the *room* and *stead* of the *Punishment* that is due to him from the Offender *himself*. For by *violating* his *Laws*, we give God a Right to *exact* the *Penalty* of them at our *own Hands*; so that if he pleases he may refuse to admit of any *Substitute* to suffer *for* us; and if he will insist upon his Right to punish us in our *own Persons*, and refuse to admit of any *Exchange*, what *another* suffers for us will signify nothing to our *Discharge* or *Acquittal*, because it is not our *own* suffering, who stand *personally* obliged to God to suffer the utmost Evil that our Sin deserves; and therefore to admit *another* to suffer for us, is an Act of pure *Grace* and *Favour* in him, which he may *grant* or *refuse*, as he pleases; so that the *expiatory* Virtue of all Sacrifices lies in God's *admitting* and *accepting* it in *Exchange* for that *personal* Punishment we owe him; and hence he is said to have *given the blood upon the altar to make an atonement for their souls*, *Lev. xvii. 11.* that is, to have *admitted* and *accepted* that Blood which was offered on the Altar, as an *Atonement* for

for their Lives which were *forfeited* to him. And thus you see what are the *necessary* Conditions of a *real* and *perfect* expiatory Sacrifice; all which, as I shall now shew you, do fully *concentre* in the *Death* and *Sacrifice* of our *Saviour*. As,

I. In *dying*, or being *sacrificed*, he was *substituted* in the *room* of sinful Men, to be *punished* for them, in order to their being released from their *personal* Obligation to Punishment. And hence, *Tit. ii. 14.* he is said to have *given himself for us*, that he might *redeem us from all iniquity*, and *purify to himself a peculiar people zealous of good works*; that is, he gave *his* Life in exchange for *ours*, and thereby became our ἀντίψυχον; for by what follows it is plain that his giving himself *for us* here, is to be understood by way of an *Expiation*; for it was first to *redeem us from all Iniquity*, which is the very Phrase by which the *Virtue* and *Efficacy* of *propitiatory* Sacrifices is expressed; for so λυτρόω, which signifies to *redeem* in the *Greek*, is the same with כפר, which signifies to *expiate* by *Sacrifice* in the *Hebrew*; and accordingly the *Greek* Word λύτρον, which in the *Greek* signifies the *Price of Redemption*, is frequently used for the *Hebrew* *Copper*, which signifies a *Price to reconcile* or *propitiate*; so that *Christ's* giving himself *for us* to *redeem us from all Iniquity*, must signify, according to the common *Acceptation* of the Phrase, his laying down his Life *for us*, as the *Price* of our *Propitiation* with *God*; for so among the *Jews*, that common Form of Speech, *Let me be your redemption*, was as much as to say, *Let me bear your Iniquities*, and undergo the Punishment of them, that *you* may escape, *Buxtorf. Lexic. Chald.*

1078. Agreeably to which, in *Heb. ix. 15.* Christ is said to *die for the redemption of transgressions*, that is, to *buy off the Punishment* of them with his own *Blood*; for so he is said to have given himself ἀντίλυτρον, i. e. a *Ransom*, or *Price of Redemption for all*, 1 Tim. ii. 5, 6. and to have given his Life as a λύτρον, or *Ransom for many*, Matth. xx. 28. But then, secondly, his giving himself for us, was to *purify us*, which also refers to the *Purifications* which were made by *expiatory Sacrifices*; for so the Word καθαρίζειν signifies to *cleansē from Guilt by Sacrifice*. Thus Lev. xvi. 30. *On that day shall the Priest make atonement for ye to purify ye, that ye may be pure from all your sins before the Lord.* And so the Word is generally taken, not only in the Writings of *Moses*, but also in all other Authors, by whom *expiatory Sacrifices* are promiscuously called ἱλαστικά, ἀγνιστικά, and καθαρτικά, i. e. *atoning, sanctifying, and purifying*. Agreeably to which the *Blood of Christ* is said to *purify us from all Sin*, i. e. from the *Guilt of all Sin*, 1 John i. 7. for it was from *that* that the *Blood of Sacrifices* did *immediately purify Men*; and hence he is said to *have died for our Sins*, 1 Cor. xv. 3. to *have given himself for our Sins*, Gal. i. 4. and to *have once suffered for our Sins, the just for the unjust*, 1 Pet. iii. 8. and his *Blood* is said to *be shed for many for the remission of Sins*, Matth. xxvi. 28. and to be *a propitiation for our Sins*, 1 John iv. 10. by which Expressions it is evident that our Sins were the *Cause*, and the *Expiation of them the End* of Christ's suffering; and it is upon this account that he is said to *bear our sins in his own body on the tree*, 1 Pet. ii. 24. that is,

to undergo the Punishment of them in those exquisite Torments he endured upon the Cross, and to be made sin for us, 2 Cor. v. 21. even as the expiatory Sacrifices were made Sin, i. e. *Piacula*, that underwent the Punishment of Sin for the Offenders that offered them, Lev. iv. 3. 29. and also to be made a curse for us, Gal. iii. 13. that is, by having the Guilt of our Sins transferred on him, even as the Sacrifices were *curst*, as was shewed before, by the very Translation of the Guilts of the People upon them; and accordingly, as by this Translation those Sacrifices were rendered *curst* and *unclean*, and, as *such*, were to be burnt without the Camp; so our Saviour upon the same account suffered without the gate, Heb. xiii. 11, 12. And to name no more, in Isa. liii. we are told, *That he shall bear our griefs, and carry our sorrows, and be wounded for our transgressions, and bruised for our iniquities; that the chastisements of our peace were upon him, and that by his stripes we should be healed; that the Lord hath laid upon him the iniquities of us all, and that for our transgressions he was stricken; that his soul was made an offering for sin; that he should bear our iniquities, and be numbered with the transgressors, and bear the Sins of many, and make intercession for the transgressors*; all which Expressions do as plainly denote him to be substituted to be punished for us, in order to our release, as it is possible for Words to do; and, unless we will admit that to be the Sense of Scripture, which the Words of it do as plainly import as they could have done if it had been its Sense, it will be impossible to determine it to any Sense whatsoever, because Men may prevaricate upon the
plainest

plainest Words, and with Quirks of *Wit* and *Criticism* pervert them to a contrary Meaning. And I dare undertake, by the *same* Arts that our Adversaries use to avoid the Force of these Testimonies, to *elude* the *plainest* Words that the Wit of Man can invent to express *this* Proposition, that *Christ's Death was a Punishment for our Sins*; which to any reasonable Man is a sufficient Answer to all the *Socinian* Cavils. And indeed the whole *current* of Scripture runs so *clear* against them, that they do as good as acknowledge, that according to the most *common* and *natural* Acceptation of its Words, it fairly implies the Doctrine we contend for, *viz.* that the Death of Christ was a real Punishment for the Sins of the World. But their main Plea is, that it is *unjust*, in the Nature of the Thing, to punish one Man for the Sins of *another*, and therefore we ought rather to impose *any* Sense on the Words of Scripture, how *foreign* soever, than attribute to God so great a Piece of *Injustice*, as the punishing his *own Son* for the Sins of the *World*. But as for the *Justice* of this Procedure, I shall endeavour by and by to *clear* and *vindicate* it.

II. He died in *pure* and *spotless* Innocence; and this was highly necessary to his being an *expiatory* Sacrifice for the Sins of *others*. For had he been a *Sinner*, he had deserved to die upon his own Account, and the *utmost* Effect of his Death could have been only the *Expiation* of his *own Sin*, by which his *Life* must have been *forfeited* to the divine Justice; and it is impossible that he who hath forfeited his own Life, should by his Death redeem the forfeited Lives of *others*. And accordingly,

ingly, *Heb. vii. 26, 27.* we are told, that *such an High-Priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the Heavens, who needed not daily, as those High-Priests, to offer up Sacrifice first for his own sins, &c.* because the Sacrifice which he offered was his *own Life*; so that had he been obliged to offer that *for his own sins*, it could have made no Expiation for *ours*; the bare Payment of a Man's *own Debt* being no Satisfaction for *other Mens*. And therefore herein the Apostle places the *Virtue and Efficacy* of Christ's Blood, by which it was rendered sufficiently *precious* to be a Ransom for the Sins of the World, that it was *of a lamb without spot or blemish*, i. e. the Blood of a most *holy and innocent* Person, who never deserved the least Evil on his *own Account*, and therefore was truly *precious* and fit to be a Ransom for the Sins of *others*, *1 Pet. i. 18, 19.* And accordingly he is said to *be made sin for us*, i. e. to be devoted as a Sacrifice for *our Sins*, *who knew no sin*, *2 Cor. v. 21.* where you see the great *Emphasis* of his Sacrifice is laid upon his *Innocence*, as that which was necessary to qualify him to be a Sacrifice for *others*. So that by that *spotless Obedience* of Christ's Life, through the whole Course of which *he did no sin, neither was there any guile found in his mouth*, he consecrated himself an *acceptable Sacrifice* to God for the Sins of the World.

III. His Death was of sufficient *intrinsic Worth* and *Value* to be an *equivalent Commutation* for the Punishment that was due to the *whole World* of Sinners. For the Reason why God would not pardon Sinners *without some Commutation* for the Punish-

ment

ment that was due from them to his Justice, was that he might preserve and *maintain* the Authority of his *Laws* and *Government*. For had he exacted the Punishment from the *Sinners* themselves, he must have *destroyed* the whole Race of Mankind; and had he *pardoned* them, on the other hand, without any Punishment at all, he must have exposed his *Authority* to the *Contempt* and *Outrage* of every *bold* and *insolent* Offender; and therefore to avoid these *dangerous* Extremities of *Severity* and *Impunity*, his infinite Wisdom found out this Expedient, to admit of some *exchange* for our *Persons* and *Punishment*, that so some *other* Thing or Person being *substituted* in our stead, to suffer and be punished *for* us, neither *we* might be *destroyed*, nor our *Sins* be *unpunished*. This therefore being the *Reason* of God's *admitting* of *Sacrifice*, it was highly requisite that the *Punishment* of the *Sacrifice* should bear some *Proportion* to the *Guilt* of the *Offenders*; otherwise it will not *answer* God's *Reason* of *admitting* it. For since the Reason of his *admitting* it was the *Security* of his *Authority*, the *less* he had admitted, the *less* he must have secured his *Authority* by it. For to have exacted a *small* Punishment for a *great* Demerit, would have been within a *few* Degrees as destructive to his *Authority* as to have exacted *none* at all; to punish but *little* for *great* Crimes, is within *one* Remove as mischievous to Government as *total* Impunity; and therefore to support his own *Authority* over us, it was highly requisite that he should exact not only a *Punishment* for our Sin, but also a Punishment *proportionable* to the *Guilt* and *Demerit* of it. For there is no doubt
but

but the *nearer* the Punishment is to the Demerit of the Sin, the *greater* Security it must give to his Authority. And upon *this* Account the Sacrifices of the *Jews* were infinitely *short* of making a *full* Expiation for their Sins; because being but *brute Animals*, their *Death* was no way a *proportionable* Punishment to the *great* Demerit of the Sins of the People. For what Proportion could there be between the *momentary* Sufferings of a *Beast*, and those *eternal* Sufferings which the Sins of a *Man* do deserve? The *Death* of a *Beast* is a Punishment very short of the *Death* of a *Man*, but *infinitely* short of that *eternal* Death to which the *Man's* *GUILTS* do *oblige* him; and accordingly the Expiations which were made for *Men* by the *Death* of those *Beasts* were very short and imperfect. For so the Apostle tells us, that they only *sanctified to the purifying of the flesh*, Heb. ix. 13. that is, to the *acquitting* them from their *corporal* Penalties and *legal* Uncleanesses; but could not at all *make them perfect as pertaining to their consciences*, i. e. could not *expiate* the *Guilt* of any *wilful* Sin, by which their *Consciences* were laid *waste* and *wounded*, ver. 9. And accordingly the *Heathen* seem to be aware how *short* the *Death* of *Beasts* was of the Punishment which was due for the Sins of *Men*. For though in ordinary Cases they sacrificed *Beasts*, as well as the *Jews*, yet in *great* Extremities, when they conceived their Gods to be *highly* displeased with them, even the most *civilized* of them sacrificed *Men*; which shews, that they thought the *Death* of *Beasts* to be an *insufficient* Expiation for the Sins of *Men*. And indeed it cannot be denied but that the Sacrifice

of

of a *Man*, as *such*, is much more *proportionable* to the Punishment which the Sins of Men deserve, than the Sacrifice of a *Beast*; because a Man is a much *nobler* Creature, as being far advanced *above* a *Beast* by the Prerogative of his *Reason*; and consequently *his* Death, considered as a *Man*, must be a much more *valuable* Exchange for the Punishment that is due to those he dies for. But *herein* the Heathen were miserably mistaken, that they did not consider that the *Men* whom *they* sacrificed were *Sinners* as well as themselves, and that it is a much greater *Flaw* in an *expiatory* Sacrifice to be a *Sinner* than to be a *Brute*. For whereas the *latter* only renders it less *effectual* and *valuable*; the *former*, as was shewn before, renders it utterly *void* and *insignificant*; and therefore though the Death of a *Man*, considered as *such*, is of much more *Value* than the Death of a *Beast*, yet to expiate for the Sins of Men, there is more internal *Virtue* and *Efficacy* in the Death of an *innocent* *Beast*, than of a *sinful* *Man*; because the *latter* can expiate only for his *own* Sin, whereas the *former* can have no Sin but that of *others* to expiate. Since therefore Men were all *spotted* and *blemished* with Sin, there was no Life so fit for them to *offer* to God, in *Commutation* for their *forfeited* Lives, as that of *innocent* *Brutes*; so that the *best* *Commutation* they could make was infinitely *short* of their Demerit. And suppose that the *Men* which the Heathen offered had been all *pure* and *innocent*, yet their *Lives* would have been only an *equivalent* *Commutation* for the *forfeited* Lives of an *equal* Number of Sinners; unless therefore *one* half of Mankind had been *innocent*, and they had been sacrificed

crificed for the *other* half that was guilty, it had not been an *equal* Commutation so much as for the *temporal* Punishment, which was due to God from the *guilty*; but then for their *eternal* Punishment a *Hecatomb* of *Angels* had been *short* and *insufficient*. For what *Proportion* is there between a *temporary* Death and an *eternal* Misery? Since therefore, in great Compassion to us, God hath thought meet to accept of a *Sacrifice* in lieu of that *Punishment* which was due to him from *Mankind*, and since to *secure* his own *Authority*, it was highly requisite that what this Sacrifice suffered for us should be in some measure *equivalent* to what we had *deserved*, and since we had deserved to suffer *for ever*, it necessarily follows that this Sacrifice must be something *infinitely* more *precious* and *valuable* than the Blood of *Bulls* and *Goats*, yea, than the Lives of *Men* or *Angels*; and what can that be but the *Blood* of the *eternal Son of God*, the infinite *Dignity* of whose *Person* rendered his *Sufferings* for us *equivalent* to the infinite *Demerit* of our *Sins*? For it was the *Dignity* of his *Person* that gave the *Value* to his *Sufferings*, and *inbanced* his *temporary Death* to a full *Equivalence* to those *endless Miseries* which we had deserved. For if the *Life* of a *King* be (as *David's* People told him) *worth ten thousand lives*, of what an *infinite Value* must the *Life* of the *Lord of Glory* and of the *Prince of Life* be, who being the *Son of God*, of the same *Nature* and *Essence* with his *eternal Father*, must from thence necessarily derive upon his *Sacrifice* an *Immensity* of *Worth* and *Efficacy*? And hence we are said to be *purchased* with the *blood of God*, Acts xx. 28. and to have the *life of God* laid down for us, John

iii. 16. and to be *redeemed* not with corruptible things, as silver and gold, but with the precious blood of Christ, 1 Pet. i. 18, 19. and accordingly the Author to the *Hebrews* makes the *Virtue* and *Efficacy* of Christ's Blood to consist in the *Worth* and *Value* of it. For if the blood of bulls and goats, &c. sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? Heb. ix. 13, 14. By all which it is evident that it was the infinite *Dignity* of Christ's Person which derived that infinite *Merit* on his *Sacrifice*, whereby it became an *equivalent* to the infinite *Demerit* of our *Sins*. Nay, of such an infinite Value and Worth was his Sacrifice, that it not only counterbalanced for the Punishment due for our Sin, but did abundantly preponderate it; upon which Account God engaged himself, not only to remit that Punishment, in Consideration of it, but also to bestow his Spirit and eternal Life on us; both which, as hath been shewn before, are as well the *Purchase* of Christ's Blood, as the Remission of our Sins. For God might have remitted our Punishment without superadding the Gift of his Spirit and eternal Life to it; and therefore since, in Consideration of Christ's Blood, he hath superadded these Gifts to the Remission of our Punishment, it is evident that his Blood was equivalent to both, i. e. that it was not only a valuable Consideration for the Pardon of our Sins, but also for the Assistance of his Spirit and our eternal Happiness.

IV. His Death was on his Part voluntary and
unforced

unforced. For since, as a Sacrifice, he was to be *innocent*, and yet to undergo the *Punishment* of our Sin, he could not *be* the one and *do* the other without his own free *Consent* and *Approbation*; for no *innocent* Person can be justly made obnoxious to *Punishment* but by his own *Act* and *Choice*, because *Punishment* bears a necessary Respect to *Sin*, and the Desert of *suffering* Evil doth originally spring out of *doing* Evil; so that an *innocent* Person, considered as *such*, cannot *deserve* to be punished, nor consequently be justly *obliged* thereunto; but yet, notwithstanding his *Innocency*, he may by his own *Will* and *Consent* oblige *himself* to undergo a *Punishment*, which otherwise he did not *deserve*; and when he hath so obliged himself, the *Punishment* may be *justly* exacted of him; for tho' he hath no Sin of his *own* to be punished for, yet he may by his own *Act* oblige himself to undergo the *Punishment* of *another* Man's; and therefore tho' *merely* as an *innocent* Person he cannot *deserve* to be punished, either upon his *own* account, or any *other* Man's, because having no Sin of his *own* he cannot be guilty of *another* Man's; yet so far as he hath the *free* Disposal of *himself*, he may *substitute* himself in the *room* of one that is *guilty*, and thereby render himself *obnoxious* to his *Punishment*. As for instance: Suppose that by some *criminal* Action of his own a Man hath forfeited his *Liberty* or *Life* to the Law, it is certain that no *innocent* Man, as *such*, can be thereupon *obliged* to suffer *Death* or *Imprisonment*: But suppose that this *innocent* Man, having the *free* Disposal of himself, shall *voluntarily* offer his own *Life* or *Liberty* to the Magistrate, in *exchange* for

the forfeited Life or Liberty of the Criminal, and the Magistrate shall think meet to *accept* it, in this Case he is *justly* liable, notwithstanding his *Innocence*, to undergo the Punishment that was due to the Offender; for if *he* may justly *offer* this Exchange, as there is no doubt but he may, supposing that he hath the *free Disposal* of himself, to be sure the *Magistrate* may justly *accept* of it, because the Life of the Offender is as much in his Disposal, as the Life that is *offered* him in *exchange* for it is in the Disposal of the Offerer; so that *he* hath as much Right to give the Offerer the Offender's Life for *his*, as the Offerer hath to give his *own* Life for the Offender's; and when *both* Parties have a Right to the Goods which they *exchange* with *each* other, and the Goods which they *receive* are on both Sides *equivalent* to the Goods which they *give*, it is impossible the Exchange should be *injurious* to either; the *Magistrate* cannot be injured, because for the Life of the Offender which he *gives*, he *receives* the Life of the Offerer, which is *equivalent*; the Offerer cannot be injured, because for his *own* Life which he *gives*, he *receives* the Life of the Offender, which is *dearer* to him; and *neither* Party being *injured*, the Exchange must be *just* and *equal* on both Sides. Now that Christ had the *free Disposal* of his *own* Life, he himself tells us, *John* x. 18. *No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father.* And that the Lives of our Souls were in God's free Disposal, as being justly *forfeited* to him by our *Sins*, the Scripture assures us, when it tells, that

all

all have sinned; and that the wages of sin is death. Christ's Life therefore being in his *own* free Disposal, he had an undoubted Right to exchange it with God for the Lives of our Souls; and the Lives of our Souls being in God's free Disposal, he had as undoubted a Right to Exchange them with Christ for his Life, upon the free *Tendry* which he made of it; and in this Exchange *neither* Party could be *injured*, because they both received an *Equivalent* for what they gave; *Christ* gave his own Life to God, for which God gave him the Lives of our Souls in exchange, which were far *dearer* to him; *God* gave the Lives of our Souls to Christ, for which Christ gave him his own most precious Life in exchange; which, considering the infinite *Dignity* of his *Person*, was at the least *tant-amount*. It is true indeed, *both* Parties having a *Right* to the free *Disposal* of the Goods which they exchange with each other, to render the Exchange *just* and *valid*, it was necessary that *both* should be freely *consenting* to it. Now that *God* was freely consenting, I shall shew by and by; and that *Christ* was so too, the Scripture expressly testifies; for so we are told, that *he gave himself for our sins*, Gal. i. 4. and that *he gave his life a ransom for many*, and *gave his flesh for the life of the world*, Matth. xxi. 28. and in a word, that *he gave himself for us that he might redeem us from all iniquity*, Tit. ii. 14. and that *he laid down his life for us*, 1 John iii. 16. All which plainly imply, that by his own *voluntary Consent* he substituted himself to suffer in *our* stead, that *we* might escape, and freely exchanged his *own* Life with God for the Lives of *our* Souls, which were *forfeited* to him;

and if, *notwithstanding* his *Innocence*, it were *just* in God to expose him, *without* any Respect to our Sins, to all those bitter Sufferings he endured (and that it *was* so, the *Socinians* themselves must *acknowledge*, or charge God with *Injustice*) how much more was it just, when of his own accord he *substituted* himself to bear our Punishment for us, and freely *exchanged* his *Life* for our *Salvation*?

V. And lastly, his Death was *admitted* and *accepted* by God, in lieu of the Punishment which was due to him from Mankind. And it is *this* that *compleats* it an *expiatory* Sacrifice, and *without* this it had been altogether *insignificant* to the Expiation of Sin, notwithstanding all the above-named Qualifications; for it is the *personal* Punishment of the *Offender* which Sin gives God a *Right* to, and which the *Obligation* of his *violated* Law *exacts*. Since therefore *all* Mankind had *sinned*, they *all* stood *bound* to God to *suffer* the Desert of their Sin in their *own* Persons; and therefore the Suffering of *another* in our *stead*, can signify nothing towards the releasing us from this *Obligation*, unless God in pure *Grace* and *Favour* to us shall please to *admit* and *accept* it; because *another's* Suffering is not *ours*, and it is *ours* that God hath a *Right* to. Indeed the *Punishment* of the guilty Person *himself*, supposing it to be *equal* to his *Fault*, doth, without any Interposal of *Grace*, extinguish the *Guilt* of it, and by its *own* Force and Virtue *dissolve* his *Obligation* to Punishment; because when a Man hath suffered as *much* as he *deserves*, he hath suffered as much as the Law can *oblige* him to, and so consequently cannot be *obliged*

ged to suffer any *more* ; but should *another* suffer for me, even as much as I deserved to suffer *myself*, it will be altogether *insignificant* to the Expiation of my Guilt, unless God in mere *Grace* will *accept* it for *my* Suffering, because it is not *another's* Suffering, but my *own*, that the Obligation of his Law *demand*s and *exacts* of me ; and although the *other's* suffering for me may as *effectually* secure the *Honour* and *Authority* of God's Law, as if I had suffered what I deserved in my *own* Person ; yet it is evident, that in *admitting* the other's Suffering *instead* of mine, God *remits* and *relaxes* the Obligation of his Law, which requires that I should suffer in my *own* Person. And therefore notwithstanding that Christ hath *suffered* for us, and God hath *admitted* his Suffering for ours, yet this being out of mere *Grace* and *Favour* to us, he is still truly said to pardon and *forgive us for Christ's sake*, Eph. iv. 32. because for the sake of *Christ's* Suffering he graciously remits to *us* the Obligation of his Law, which requires the Punishment of our Sin at our *own* Hands. And since his remitting to us the Obligation of his Law for the sake of Christ's Suffering was pure *Grace* and *Favour*, he was not at all obliged to remit it *unconditionally*, but being absolute Master of his own Graces and Favours, he might remit it upon what *Terms* and *Conditions* he pleased. So that though if we had suffered in our *own* Persons the *utmost* of what our Sin doth *deserve*, he had been obliged in *Justice* to discharge us *without* any farther *Condition*, yet since out of his own *free Grace* he hath admitted *another* to suffer for us, he may admit it with what *Limitation* he pleases, and if he shall think meet (as

he hath done) to limit it to our *Repentance* and *Amendment*, all that Christ hath suffered for us will be *insignificant* to our Discharge from our Obligation to Punishment, unless we *repent* and *amend*. So that the Death of *Christ* you see doth not expiate Mens Sins as their *personal* Punishments do, by their *own* natural Virtue, but by virtue of God's *accepting* it upon his own *Terms* and *Conditions*; and without God's *accepting* it, it would not have been at all an Expiation for the *Sins of the World*; and without the *Conditions* upon which he accepteth it, *viz.* our *Repentance* and *Amendment*, it will not be at all an Expiation for ours. Now God hath solemnly declared his *Acceptance* of *Christ's* Death as an *Expiation* for our Sins; for it was God that *laid upon him the iniquities of us all*, Isa. liii. 6. that *gave his only begotten Son*, John iii. 16. and *sent him to be a Propitiation for us*, 1 John iv. 10. which plainly imply his free Acceptance of him; and therefore Christ is said to have *given himself for us an Offering and a Sacrifice to God for a sweet-smelling Savour*, Eph. v. 2. *i. e.* for an Expiation that was highly *grateful* and *acceptable* to him. So that *now* the Expiation of our Sins by the Blood of Christ wholly depends on *our* performing the *Condition* on which God hath accepted it; and since it is upon Condition that we *repent* and *amend*, that God hath accepted the Blood of Christ, in exchange for the eternal Punishment we owe him, unless we perform *this* Condition, the Blood of Christ will not at all *avail* us, but we shall still remain as much *obliged* to undergo that Punishment, as if he had *never* died for us *at all*. God's *Acceptance* indeed hath
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made the Death of Christ *available* for us under those *Conditions* and *Limitations* upon which he accepted it; but if, when he hath accepted it *conditionally*, we expect that it should avail us *absolutely* and *unconditionally*, we miserably *deceive* and *abuse* our own Souls. Thus far therefore God's *Acceptance* of Christ's Death *instead* of the Punishment we have deserved, hath rendered it an effectual *Expiation* and *Ransom* for Sinners, that if they *repent* and *amend*, they shall be *released* and *acquitted* from the Obligation they lie under to suffer eternal *Punishment* in their own Persons, and *entitled* to everlasting *Life* and *Happiness*. And thus the Death of Christ you see had in it all the necessary Qualifications of a *real* and *complete* propitiatory Sacrifice. I proceed therefore, in the second place, to shew what a *wise* and *effectual* Method this of God's admitting Christ's Sacrifice for Sinners, is, to *reduce* and *reform* Mankind; which will evidently appear by considering these five things:

First, That the Sacrifice of Christ's Death was a most *sensible* and *affecting* Acknowledgment of the infinite *Guilt* and Demerit of our Sin. For thus under the Law the Offering of *propitiatory* Sacrifices implied a most *solemn* and *sensible* Confession of the *Guilt* of the *Offerer*; for his laying his *Hand* upon the *Head* of his Sacrifice was a *symbolical* Action, by which he solemnly *acknowledged* to God, that he had justly *deserved* to suffer that Death *himself* which his *Sacrifice* was suffering for him; and accordingly the *Jews* have this Maxim, *Ubi non est peccatorum confessio, ibi non est impositio manuum, quia manuum impositio ad confessionem*

pertinet; where there is no Confession of Sins, there is no Imposition of Hands, because the Imposition of Hands appertains to Confession; for so *Lev. v. 5.* they are particularly directed to *confess* their Sins upon their *bringing their Trespass-Offering before the Lord*; and, as hath been shewn before, they had a set *Form of Confession* in all their *expiatory Sacrifices*, and particularly in that *solemn Propitiation*, *viz. the Dismissal of the Scape-Goat*, the High-Priest is directed to lay both his Hands upon the Goat's Head, and *confess over him all the Iniquities of the Children of Israel*, *Lev. xvi. 21.* So that as *Confession* is a kind of *audible Sacrifice*, so *Sacrifice* was a kind of *visible Confession*; and the Demerit of their Sin being thus represented to their *Eyes* by the Death of their Sacrifice, was far more apt to *move and affect* them with *Horror and Detestation* of it, than any *audible Confession*, how *severe or pungent* soever. And accordingly our Saviour in *offering up himself as an Expiation for our Sin*, did as it were lay his Hand upon his *own Head*, and, as *our Representative*, solemnly *acknowledge* to God, that *we* had justly *deserved* to suffer for our Sin a *Punishment equivalent* to that which *he* was undergoing for us. And what a *dreadful* one must that be which is *equivalent* to the *Death* of the *Son of God*? What less Punishment than our *everlasting Misery* can *countervail* the *temporary Death* of him who was so *eminent and innocent*? who was *God-man*, **united in one Person*, and the *Lamb of God*, without *Spot or Blemish*? If the *Jews* by sacrificing a *Beast* did make such a *moving Acknowledgment*, that they *themselves* deserved to die,

die, how much more did Christ, by sacrificing *himself* for us, acknowledge in our stead that we deserved to die *eternally*? So that whatsoever *Virtue* there is in the most *bitter* and *pathetick* Confession to create in Men's Minds a *Horror* and *Detestation* of their Sins, all *that* and much more there is in the Sacrifice of our Saviour, whose Blood cried *louder* against our Sins, and made a far more *tragical* Confession of their Demerit, than it's possible for the most *sorrowful* Penitent to do with all the *Eloquence* of his *Grief* and bitter *Strains* of *Self-abbhorrence*. And hence our Saviour is said to have *condemned sin in the flesh*, Rom. viii. 3. *i. e.* to have solemnly *acknowledg'd* by his *dying* for it, what a *dreadful* Punishment it *deserves*.

Secondly, It is to be considered also, that the Sacrifice of Christ's Death was a most *ample* Declaration of God's *Severity* against our *Sins*. All *wise* Governors ought so to exercise their *Mercy*, as that it may not be *prejudicial* to their *Authority* by giving Offenders *Encouragement* to *kick* against it; but whilst their *Mercy* is *easy*, and apt to be moved by *slight* Reasons and Motives, it will infallibly *expose* their *Authority*, and render it *cheap* and *vile* in the Eyes of *bold* and *insolent* Offenders; the *Reasons* therefore which move a Prince to *pardon* Criminals ought to be such, if possible, as give all manner of *Discouragement* to them from *presuming* upon *Impunity* for the *future*. God therefore being *inclined* by the infinite *Benignity* of his Nature to shew *Mercy* to Sinners, was obliged in *Wisdom* to shew it in *such* a way, and upon *such* Reasons, as might sufficiently *discourage* them from

from *presuming* upon his *Mercy* to the *Prejudice* of his *Authority*; and there is no Reason could be so sufficient to this End, as a *valuable* Sacrifice to suffer in our *stead*, and *bear* the *Punishment* of our Sin; which Reason carries with it such an *awful* Severity, as must needs *dishearten* any *considering* Sinner from presuming upon Impunity if he *go on* in his Sin. For next to exacting the Punishment of the Offender *himself*, the most *dreadful* Severity he could have expressed was not to remit it upon any Consideration but *this*, that some *other* should undergo it in his *stead*; and by how much *greater* and more *valuable* the Person is, who undergoes it for us, so much *greater* and more *formidable* God's Severity appears in remitting it to us. Since therefore, in Consideration of our Pardon, God would admit no *meaner* Sacrifice than the precious *Blood* of his own *eternal Son*, he hath hereby expressed the *utmost* Indignation against our Sin, that he could possibly do, unless he had absolutely resolved *never* to pardon at all. So that *now* we have all the *Reason* that Heaven or Earth can afford us, to *tremble* at his *Severity*, even while we are within the *Arms* of his *Mercy*. For what Man in his Wits would take *Encouragement* to *sin on* from a *Mercy* that cost the *Blood* of the *Son of God*? He that can presume upon *such* a Reason of Mercy hath *Courage* enough to *out-face* the *Flames* of *Hell*; and if Hell itself had stood *open* before us, and we had *seen* the damned Ghosts weltering in the *Flames* of it, it would not have given us such a *loud* and *horrible* Warning of God's *Severity* against our Sin, as this *tremendous* Sacrifice of the *Son of God* doth. If then a *Mercy* that is
so

so secured from being made an *Encouragement* to Sin by the *terrible* Reason and Consideration upon which it is *founded* cannot *deter* us from *sinning on*, there is no *wise* Mercy that we are capable of, and consequently no Mercy that the great God can indulge with *safety* to his *Authority*. For what *Mercy* can be *safe* from our *Abuse* and *Presumption*, if *this* be not that is thus *guarded* with *Thunder*, and *attended* with the *utmost* Severity that Mercy could possibly admit of? Wherefore if after I have seen my Saviour in his Agony *deprecating* with *fruitless* Cries that *fearful* Cup which I deserved; if after I have beheld him *hanging* on the *Cross*, covered with *Wounds* and *Blood*, and in the bitter Agony of his Soul heard him crying out, *My God, my God, Why hast thou forsaken me?* and, in a word, if after I have seen that God, to whom he was infinitely *dear* and *precious*, turn a *deaf* Ear to his *mournful* Cries, and utterly *refuse* to *abate* him so much as one *Degree* or *Circumstance* of a most *shameful* and *tormenting* Death in Consideration of *my* Pardon; if, I say, after such a *horrible* Spectacle I have *Heart* enough to *sin on*, I am a *courageous* Sinner indeed, or rather a *desperate* one, not to be *affected* or *restrained* by all the *Terrors* of *Hell*.

Thirdly, This Sacrifice of Christ is also to be considered as a most *obliging* Expression of the Love of God and our *Saviour* to us. For if God had so pleased he might have exacted our Punishment at our *own* Hands, and made us smart *for ever* in our *own* Persons, and this notwithstanding we had heartily *repented*. For though to *repent* is the *best* thing a Sinner *can* do, yet it doth not alter the Na-

ture of the Sin he repenteth of, so as to render it *less* evil or *less* deserving of Punishment; nor indeed is Repentance a *sufficient* Reason to move the *all-wise* Governor of the World to grant a publick Act of *Pardon* and *Indulgence* to Sinners; it being inconsistent with the Safety of any Government, *Divine* or *Human*, so far to encourage Offenders, as to *indemnify* them by a publick *Declaration* merely upon *condition* of their future *Repentance* and *Amendment*. For all Men are naturally apt to presume that God will be *better* to them than his *Word*, and therefore had he declared that he would pardon them upon their *Repentance* without any *other* Reason, this would have encouraged them to hope that he might pardon them, though they repented not *at all*, or at least though they repented but by *halves*. Wherefore since our *Repentance* is not a *sufficient* Reason to oblige God to grant a publick *Pardon* to Sinners, and since this was the *best* Reason we could offer in our own *Behalf* to move him thereunto, it hence necessarily follows, that he might have *justly* exacted the Punishment of our Sin of *us*, and made us smart for it *for ever*, notwithstanding the *best* Reason we could have offered him to the *contrary*. But such was his *Goodness* towards us, as to admit *another* to suffer in *our* stead, that so neither *we* might be *ruined*, nor our *Sins* be *unpunished*. And then that the Punishment of our Sin might be a *sufficient* Reparation to his *injured* Authority, he *admitted* his *own Son* upon his *voluntary* offering himself to undergo it for us, who by the *Dignity* and *Innocence* of his *Person* rendered that *temporary* Death he underwent for us *equivalent* to that *eternal* Death which

which we had deserved. Now what a *Prodigy* of *Love* was this, that the God of Heaven, whom we had so infinitely *offended*, should part with his *own Son* for us, and freely consent that *he* should undergo *our Punishment*! Which while I seriously consider, it *puzzles* my *Conceit*, and *out-reaches* my *Wonder*; so that though I have infinite Reason to *rejoice* in it, yet while I am contemplating it, I seem to be looking down from some *stupendous* Precipice, whose *Height* fills me with a *sacred* Horror, and almost *oversets* my *Reason*. But Oh! the *amazing* Love of the *Son of God* towards us, that he should put *himself* in *our* stead, and interpose his *own* Breast as a *living* Shield between *us* and his Father's *Vengeance*! Which, considering the *Greatness* of his *Person*, and of *our* Unworthiness, is such a *stupendous* Expression of *Love*, as no *Romance* of *Friendship* ever thought of! And what is the proper *Influence* of all this Love, but to *oblige* us for ever to *God* and our *Saviour*, in the *Bands* of a *reciprocal* Affection; to *melt* down our *Stubbornness* and *Enmity* against them, and *draw* us on to our *Duty* with the *Cords* of an *invincible* Endearment? For is it possible my *Sins* should be as *dear* to *me* as the *Son of God* was to his own *Father*, and yet the Father left *him* out of Love to *me*, and shall not I leave *them* out of Love to *him*? And when the Son of God hath been so *kind* to *me* as to lay down his *Life* for me, can I be so *ungrateful* to *him* as to *doat* upon those *Sins* which he *hated* more than all the *Shame* and *Torment* which he endur'd on *their* Account; those *Sins* that were the *Cause* of all his *Sufferings*, the *Thorns* that gored his *Temples*, and the *Nails* that pierced his

his Hands and Feet? Sure if we are not utterly *lost* to all that is *modest* and *ingenuous*, *tender* or *apprehensive* in human Nature, it will be impossible for us to *resist* those *endearing* Instances of the *Love* of *God* and our *Saviour*, which carry *Warmth* and *Fervour* enough with them to *melt* the most *obdurate* Natures.

Fourthly, Christ's Death and Sacrifice is also to be considered as a *sure* and *certain* Ground of our *Hope* of *Pardon*, if we *repent* and *amend*. For it was upon the *Virtue* of *expiatory* Sacrifices that all *Mankind* depended for their *Reconciliation* with *God*; and therefore *these* Sacrifices were a *principal* part not only of the Religion of the *Jews*, but of the *Gentiles* too, who, besides their *eucharistical*, had their constant *expiatory* Oblations to *atone* and *pacify* their Gods. And this more especially in *Times* of publick *Danger* and *Calamity*, when they conceived their Gods to be *most* offended with them; at which Seasons they were wont to offer up their most *costly* Sacrifices, and devote not only *Hecatombs* of *Beasts* to their Altars, but many times the more precious *Lives* of *Men*, *Women*, and *Children*, imagining that the more *valuable* the Life was, the greater *Virtue* there was in it to *appease* the *angry* Deity. And upon this sacred Rite did all the World build their *Hope* of *Reconciliation* with *God*, as being conscious that by their Sin they had *forfeited* their *own* Lives to him, and that there was no other way to *redeem* them, but by making a *Commutation* with him, and offering him *another* Life for their *own*, which was therefore called ἀντίψυχον, *i. e.* a Life for their Life, and ἀντίλυτρον, *i. e.* the Price of their Redemption.

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But alas ! so miserably *defective* were the very *best* of their Sacrifices, that they could not rationally *depend* on them with any *Confidence* or *Assurance*. For as for the *Heathen* Sacrifices, God had never *promised* to *accept* them, and it being an Act of pure *Grace* and *Favour* in him to *admit* of such a *Commutation*, it wholly depended on his own *good Will*, whether he would *admit* it or no ; and without some *express* Revelation it was impossible for them to know *which* way his Will was *determined* in the Case. And then even their most *precious* Sacrifices, which were the Lives of *Men*, were infinitely *short* in value to *redeem* the *Lives* and *Souls* of those that offered them ; those sacrificed *Men* being Sinners *themselves*, and they but a *few* Sinners for *many*. And as for the *Jewish* Sacrifices, though God in many Cases had *promised* to *accept* them in Commutation for the Lives of their *Bodies*, yet those being only the Lives of *Brutes*, which were but *negatively* innocent, as being *incapable* of *Sin* or *Virtue*, could *merit* nothing of God, and consequently were infinitely *short* of a *valuable* Commutation for the *forfeited* Lives of their *Souls*. All which considered, there was no *relying* on them for *Redemption* from the Obligation they lay under to *eternal* Punishment. But now all these *Defects* are abundantly *supplied* in the Sacrifice of our blessed Saviour. For his Life was not only *infinitely* valuable by reason of his personal Union to the Godhead, and so in itself an *equivalent* Ransom ; he was not only *no* Sinner, which the *best* of the *Heathen* Sacrifices were ; he was not only *negatively* innocent, which was all that the *Jewish* Sacrifices were ; but he was also perfectly

fectly *righteous*, and by virtue thereof infinitely *dear* and *acceptable* to God; and to crown all, God himself both by exprefs *Revelation*, and by *raising* him from the *dead*, hath openly declared his *Acceptance* of his precious Blood, as a *Ransom* for the Sins of the World. And upon this most *sure* and *certain* Ground stands our *Hope* of *Pardon* and *Reconciliation* with God. So that in the precious Blood of this our *meritorious* and *accepted* Sacrifice we openly behold the *Mercy* of God *inviting* us into *Grace* and *Favour*, and with *out-stretched* Arms ready to *receive* and *embrace* us; which gives us the most effectual *Encouragement* in the World to return to our Duty. I confess, if we had no *such* Sacrifice to depend on, the Sense of our *past* Guilts might justly *discourage* us from all Thoughts of *future* Repentance; for though the natural *Goodness* and *Benignity* of God might happily give us some *small* Hope, yet on the other hand the Consideration of his natural *Abhorrence* of *Sin*, and the mighty Obligations he lies under to *punish* it, as he is a *wise* and *righteous* Governor, would very much *dash* our Hope out of *Countenance*. So that the *utmost* Encouragement we could have had, would be that which the King of *Nineveh* gave his People, *Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* Jonah iii. 9. But now we can certainly tell, that if we will turn from our Sins, he will turn from his Anger; for our Hope depends not on a doubtful *peradventure*, but upon a *full*, *perfect*, and *sufficient* Sacrifice, *paid down* to, and *accepted* of God. What then should hinder us from *returning* to him, who are thus *firmly* assured of his

gracious *Reception*, and do *certainly* know beforehand that all our *past* Provocations shall be *blotted out*, and our *penitent* Souls *embraced* with the same *Grace* and *Favour*, as if we had *never* offended?

Fifthly, and lastly, This Sacrifice of Christ is also to be considered as the *Seal* and *Confirmation* of the *New Covenant*. For thus of old, *Covenants* between God and Men were wont to be *sealed* and transacted by *Sacrifice*; so *Gen. xv. Abraham*, by God's Command, being to strike *Covenant* with him, offered a *Sacrifice*, which he *divided* in the middle, laying each *Moiety* one against the other, *between* which God passed in the Likeness of a burning Lamp, and so made a *Covenant* with him, saying, *Unto thy Seed will I give this Land*. In which Rite of passing *between* the Parts, God condescended to the manner of *Men*; for so the *Jews*, when they struck *Covenant* with God, were wont to cut the *Sacrifice in sunder*, and pass between the Parts thereof, *Jer. xxxiv. 18, 19*. by which Action they made this *Imprecation* on themselves, *Thus let me be divided and cut in pieces, if I violate the Oath I have now made*. And accordingly the Blood of the *Sacrifice* is called by *Moses*, the *Blood of the Covenant*, *Exod. xxiv. 8*. And the *Jews* are said to *make a Covenant with God by Sacrifice*, *Psal. l. 5*. for all *expiatory* *Sacrifices* were regularly attended with *Peace-offerings*, in both which the *Priest* or the *People* were God's *Guests*; and in token of *Reconciliation*, did *eat* and *drink* with him in the *Provisions* of his *Altar* or *Table*: For in the *Burnt-offerings*, the *Sin-offerings*, and the *Trespass-offerings*, the *Priests* only, as the *Proxies* and *Representatives* of the *People*, were admitted to be God's

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Guests; but then in the *Peace-offerings*, which followed them, the People themselves were admitted to his *Table*, to partake with him of those *sacred Viands*; so that in the first, the *Priests*, as the People's *Representatives*, struck Covenant with God for them; in the second, *they* struck Covenant with God for *themselves*. Thus as it was the Custom of all Nations to solemnize their *Covenants* with one another by *eating* together; so God, in *Condescension* to the manner of Men, and to *confirm* their *Faith* in his *Promises*, did by the *same* Rite engage himself in Covenant with them. And in the same manner, the Sacrifice of our blessed Lord was a *Seal* and *Ratification* of the *New Covenant*; upon which account it is called, as the *Jewish* Sacrifices were, *the Blood of the Covenant*, *Heb. x. 29. Heb. xiii. 20.* For his Sacrifice upon the Cross was the meritorious *Sin-Offering*, in which *he*, as the *High-Priest*, the *Head* and *Representative* of his Church, did solemnize the New Covenant between God and us, and obtained of his Father an inviolable *Ratification* of his *Promise* of *Grace* and *eternal Life*; for in that dreadful Transaction God did *solemnly* engage himself to Christ in the behalf of his Church, to perform to her what he had *promised*, to the *utmost*, upon the *Terms* specified in the New Covenant; and therefore Christ is said to have *made Reconciliation* in his own *Body* on the *Cross*, and to have *slain the Enmity thereon*, *Eph. ii. 16.* and to have *made Peace*, that is, a Covenant of *Peace*, *through the Blood of the Cross*, *Col. i. 20.* But then to this *Sin-offering* there follows a *Peace-offering*, and that is, the *Lord's Supper*, in which the Church, for her-
self,

self, by *eating* and *drinking* at this his Table, strikes Covenant with God, and upon those holy Signs of Christ's *Body* and *Blood*, gives to, and receives from God Assurance of mutual *Amnesty* and *Friendship*; and hence, 1 Cor. x. 16, 20. this holy Supper is called *the communion of the body and blood of Christ*, and *drinking the cup of the Lord*, and *being partakers of the table of the Lord*. For when God in this Supper doth by the Hand of his Priest *present* his *Bread* and *Wine* to us, he doth thereby *renew* his *Covenant* with us; and when we *receive*, and *eat* and *drink* God's *Viands*, we thereby *renew* our *Covenant* with him. Thus God, in great *Condescension* to our *desponding* Minds, hath been pleased to ratify his *Covenant* with us in our own *Way* and *Manner*; not that this *Ratification* doth render his *Covenant* surer in itself, for nothing can be surer than his *Promise*; and yet for the *Confirmation* of our *diffident* Minds, he is sometimes pleased to add his *Oath* to his *Promise*; and for the same reason, to his *Promise* and *Oath* he hath superadded these *federal* *Ratifications*, which being the same with those legal *Forms* and *Rituals* by which Men were wont to ratify *their* *Covenants* and *Agreements* with one another, are upon that account more apt to assure and confirm our Minds. And now what a mighty Influence must this solemn *Confirmation* of the *New Covenant* have upon us, to *excite* and *quicken* our *Piety* and *Virtue*, and render us *actively zealous* of good Works? For when God hath not only *owned* all the *Promises* of the *New Covenant* to be his, by the many *miraculous* *Attestations* he hath given them, but hath also vouchsafed by all those *federal* *Rites*,

that were most sacred among Men, to oblige himself to perform them, we have abundant reason to believe, not only that it is he that hath *promised* all the good Things of this Covenant, but also that he is fully *resolved* to *perform* those Promises to us, if we perform the *Conditions* of them; since by the *Blood* of his own Son he hath engaged himself to him in our behalf, and by the *sacramental* Signs of the Body and Blood of his Son he hath engaged himself to us in our *own* Persons to perform what he hath promised to the utmost Punctilio. So that now our Faith in the Covenant stands upon a *firm* and *immoveable* Foundation, as having not only the *Promise* and the *Oath*, but also the Seal of God to depend on; and having all the good Things of the Covenant thus solemnly *consigned* to us, what abundant *Encouragement* doth it give us to return to *God* and our *Duty*? For now we are not only assured of his *Pardon* and *gracious Reception*, but also of the *Assistance* of his *blessed Spirit*, to *back* and *enforce* our *pious* Endeavours, and to *enable* us to conquer all those Resistances of Flesh and Blood with which we are to contend; and to encourage us to contend with *all* our Might, we have an *immortal* Crown of Glory *proposed* to us, as the Reward of our *Victory*; and are firmly *assured*, that after we have spent a few Moments here in the Practice of Piety and Virtue, we shall be removed from hence into that *triumphant* State of *Immortality*, there to reign in unspeakable *Glory* and *Delight* among the blessed *Conquerors* above, and sing *Hallelujahs* with them *for ever*; for to all these *blessed* Things we are entitled by the *Ratifications* of the *New Covenant*.

Having

Having therefore these *great and precious Promises sealed to us by the blood of Jesus, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord, 2 Cor. vii. 1.*

And thus you see how effectually the Death of Christ, as it is a *Sacrifice for Sin, contributes to our Reformation*; but after all, it must be acknowledged, that it contributes only as a concurrent Cause with our own Endeavours; it doth not work upon us as if we were dead Machines, that have no vital Principle of Action in us; nor yet as *necessary Agents, that have no Free-will or Principle of Self-determination*; it draws us indeed, but it is with the *Cords of a Man, i. e. with a powerful Grace and Persuasion*, but doth not *drive or hale* us with any *violent or irresistible Agency*; for after all the *powerful Influence of his Death to reform and amend us*, we are still in our *own Disposal*, and so may *resist and baffle the Efficacy of his Death*, and in *despite of it continue in our Wickedness if we please*; but if we do, it is at our own *eternal Peril*; and we must one day expect to *answer*, not only for the Blood of our *own Souls*, which, in *despite of the most powerful Method of saving them*, we have wilfully *ruined and destroyed*, but also for the Blood of our *Saviour*, which we have not only *defeated*, but *trampled on*; and if *both these be brought to our Account*, it had been better for us not only that *we had never been born*, but that our *Saviour himself had never been born*, since all that he hath done to save us will be brought in Judgment against us, as an horrid *Aggravation of our Guilt*, to *inflame the Reckoning of our Punishment*; so that unless we concur with this great

Design of Christ, by endeavouring our own *Reformation* to the utmost of our *Power*, his Death will not only be as insignificant to our *Happiness*, as it is to the Redemption of *Devils*; but even those *vocal Wounds* of his, which were made to *plead for*, will *accuse* and *condemn* us; and that *eloquent Blood*, which in its native Language speaks better Things for us than the Blood of *Abel*, will, like the Souls under the Altar, raise a Cry of Vengeance on us as high as the Tribunal of God. Wherefore, as we would not find this blessed *Sacrifice*, which was designed for our *City of Refuge*, converted into an *Avenger of Blood*, let us diligently concur with it to our utmost Power in this necessary Design of our Reformation; that so being washed white and clean in the *Blood* of it, we may appear before God *holy, and unblameable, and un-reproveable in his Sight*. And thus I have given an Account of the *first Act* of Christ's *Priesthood*, viz. his *Sacrifice*.

SECT.

S E C T. V.

Of Christ's Intercession, or presenting his Sacrifice to God in Heaven, by way of Advocation for us.

I Now proceed to the *second* Act of our Saviour's *Priesthood*, corresponding to that ancient Priesthood in which it was *typified* and *pre-figured*, viz. his *presenting* his *Sacrifice* to God in Heaven, thereby to *move* God, as our *Advocate*, to be *merciful* and *propitious* to us. In discoursing of which I shall endeavour,

First, To *explain* the *Nature* of that *Advocation* which he performs by *presenting* his *sacrificed Body* in Heaven.

Secondly, To shew the *admirable* Tendency of *this* Method of God's communicating his *Graces* and *Favours* to us, thro' the *Intercession* and *Advocation* of our Saviour, to *reduce* and *reform* Mankind.

As for the first, viz. the *Nature* of this our Saviour's *Advocation* for us in Heaven; it may be thus defined: *It is a solemn Address of our blessed Saviour to God the Father in our behalf, wherein, by presenting to him his own sacrificed Body, and by continuing and perpetuating the Presentation of it, he doth effectually move and solicit him graciously to receive and accept our Prayers, and to empower him to bestow on us all those Graces and Favours, which in consideration of his Sacrifice God hath promised*

to us. For the better understanding of which Definition, I shall distinctly explain the several Parts of it; which are these four.

First, It is a *solemn Address* of our blessed Saviour to God the Father in *our* behalf.

Secondly, This Address is performed by the *presenting* his *sacrificed Body* to the Father in *Heaven*.

Thirdly, It is *continued* and *perpetuated* by the *perpetual Oblation*, or presenting of this his sacrificed Body.

Fourthly, In *virtue* of this perpetual Oblation he doth always *successfully move* and *solicit* God. And this,

First, To *receive* and graciously *accept* our *sincere* and *heartly* Prayers. And,

Secondly, To *empower* him to bestow on us all those *Graces* and *Favours* which in consideration of his *Sacrifice* God hath promised to us.

I. This *Advocation* of Christ in *Heaven* is a *solemn Address* to the Father in *our* behalf. And this is implied in the very Word *Advocation*; for the proper Business of an *Advocate* is to *address* in the behalf of his *Client*, to the *Party* with whom he is concerned, or to *plead* the *Cause* of his *Client* with some Person with whom he hath some *Difference*, or from whom he expects some *Favour*. Now St. *John* tells us, that *we have an Advocate with the Father, Jesus Christ the righteous*, 1 John ii. 1. which must therefore necessarily imply his *addressing* to the Father in our behalf, in order to the *composing* that *Difference* which Sin hath made between *him* and *us*, and to the *obtaining*

taining for us his *Mercy* and *Favour*. For in this Sense the *Greek* Word παράκλησις, which we here render *Advocate*, is generally used among all Authors, *vide* *Outram de Sacrif.* p. 360. And so also the Word *Intercession* signifies to address for one Person to another, in order to the *reconciling* some Matter of *Difference* between them, or to the *obtaining* from the one some favour for the other. And therefore since *Jesus Christ* is said to *intercede* for us at the right hand of God, Rom. viii. 34. this *Intercession* also must necessarily imply his making *Application* to God in our behalf. For so the Phrase ἐν τῷ χάθειν ὑπὲρ, which we render to *intercede* for, signifies to *advocate* or *plead* the Cause of another; as on the contrary ἐν τῷ χάθειν κατὰ doth always signify to *accuse*, Rom. xi. 2. 1. *Maccab.* viii. 32. and 1 *Maccab.* x. 61. and 1 *Maccab.* xi. 25. And consequently when our Saviour is said ἐν τῷ χάθειν ὑπὲρ ἡμῶν, it must necessarily denote his *addressing* himself to God as our *Advocate*, to *plead* our Cause and *solicit* our Interest; and accordingly, *Heb.* ix. 24. we are told that *Christ* is entered into *Heaven* itself, now to appear in the presence of God for us; which Phrase cannot without infinite Force be otherwise understood, than of his *appearing* for us as our *Advocate* to God. By all which it appears, that in this his *Intercession* for us our Saviour *addresses* to God the Father, from whose *bountiful* Hands he procures and receives all those *Blessings* and *Favours* which he *derives* to us. So that the Father is the *Fountain* whence all our Blessings flow, and the Son is the *Channel* that receives them thence, and conveys them down to us. For, as he is *Mediator*, the Son can bestow nothing on

on us in his own right, *independently* from the Father, whose *Minister* he is, and by whose *Commission* and *Authority* he acts: And since they are all his *Father's* Goods which he bestows upon us, he cannot *justly* bestow them without his *Leave* and *Consent*, the *obtaining* of which is the great Business of his *Intercession*, whereby he continually *moves* and *solicits* the Father to *grant* to him those good things in our *Behalf*, which, as the *high Almoner* of his Father's *Graces* and *Favours*, he bestows upon us. So that whatsoever he gives *us*, he receives of the *Father*; and whatsoever he receives of the Father, he procures by his *Intercession* *with*, and *Address* to him in our *Behalf*.

II. This Address is performed by the *presenting* his *sacrificed Body* to the Father in *Heaven*. For thus, as was shewed before, the High Priest's Address to *God* for the *People*, consisted in *presenting* the *Blood* of the *Sacrifice* to him, in sprinkling it *upon* and *before* the *Mercy-Seat*, which was the *Throne* of the *Divine Majesty*. For he made no *vocal* Prayer for them in the *Holy of Holies*, and consequently he performed not his *Intercession* by *Words*, but by *Actions*; and the *principal* Action he performed there was *sprinkling* the *Blood* of the *Sacrifice*, which Action was a very *significant* *Intercession*, importing *this* Sense, O *God*, I beseech thee, accept this *Blood* which I offer thee for the *Lives* of thy *People* which are forfeited to thee. And accordingly our blessed Saviour, after he had offered up himself a *Sacrifice* for our Sins upon *Earth*, ascends into *Heaven*, the true *Antetype* of the *Holy of Holies*, and there presents not his *Blood* but his *sacrificed Body* to the Father,

Father, *that* Body which not long before *bled* and *died* on the Cross, and which, as it seems *probable*, carried with it all the *Wounds* it received in its *Crucifixion*; for by the Story of *Thomas* it is *certain* it retained them after its *Resurrection*. And by thus *presenting* his *sacrificed* Body to the Father, he did what the High-Priest did when he *sprinkled* the *Blood* of his *Sacrifice*, *i. e.* he *interceded* for us with God; and indeed he *interceded* more *prevalently* by this significant Action, than if he had used all the *Eloquence* of Men and Angels. For his *Wounds* are *vocal*, and his *Blood* *speaks*, yea, and not only *speaks better things for us than the Blood of Abel* spoke, but also expresses what it speaks far more *powerfully* and *emphatically* than it is possible for any *verbal* Oratory to do. So that by the presenting to his Father his *wounded* and *bleeding* Body, which carries with it an *inexhaustible* Fountain of *Rhetoric* and *Persuasion*, he makes the most *moving* and *pathetical* Intercession for us, the *Sense* of which is this, though the full *Force* and *Emphasis* of it no Language can express: *O my Father, behold this sacrificed Body of mine, which, by thy Consent and Approbation, hath been substituted to bear the Punishment which was due to thee from Mankind; and through the Wounds of which I have chearfully poured out the precious Blood of God as a Ransom for the Sins of the World; for the Sake of this Blood therefore be thou so far propitious to those miserable Sinners it was shed for, as, upon Condition they shall repent, to accept it in exchange for the Lives of their Souls which are forfeited to thee, to release them from the Obligation they are under to die eternally, and*
upon

upon their final Perseverance in well-doing to crown them with eternal Life; and that this Blood, which at thy Command I have willingly shed for them, may not, through their Inability to repent and persevere, be utterly ineffectual to them; O send thy Holy Spirit to assist their weak Faculties, to excite their Endeavours, and co-operate with them. This is the Language of Christ's sacrificed Body in Heaven, and these are the better Things which his Blood bespeaks for us. For his Blood bespeaks those good Things for us in Heaven for which he shed it upon Earth, i. e. the Remission of our Sins, and our eternal Life; of which Blessings his Blood being the Price that God had promised to accept, his presenting it to him in Heaven not only speaks for, but humbly demands them, as carrying with it the unanswerable Claim of an accepted Price to a stated Purchase. So that this Address which Christ makes for us to God in Heaven is not performed by him after the manner of a prostrate Supplicant, with bended Knees, up-lifted Hands, and lowly Supplications, but in such a manner as comports with the Kingly Majesty he is advanced to, and so as at the same time to assert his own Right of Purchase in the Blessings he addresses for, and yet to acknowledge God to be the supreme Fountain and Disposer of them. And this the Scripture tells us he performs by appearing in the Presence of God for us, and presenting his sacrificed Body to him as a standing Motive to prevail with him to be propitious to us, and to crown us with all those Graces and Favours in Consideration of which he laid down his Life for us. And accordingly he is said to offer himself to God for us in Heaven,

Heaven, *Heb. ix. 25.* and to *offer his one Sacrifice*, i. e. to God in Heaven, *for Sin for ever*, *Heb. x. 12.* By which *offering* or *presenting* his *Sacrifice* to God, he doth at once claim for us, by the *right* of his *Purchase*, all those *good Things* for which he paid down the Price of his Blood, and also by a silent Desire pray to God to bestow them upon us, whereby he acknowledges him to be the sovereign *Disposer* of them. So that this significant Action of Christ's *presenting* his *sacrificed Body* to God is both a *Claim* and a *Prayer*, or rather it is a *Prayer back'd* and *enforced* with a rightful Claim to the Blessing he prays for. For so for that particular Blessing of the Spirit, he himself tells us, *I will pray the Father, and he will give you another Comforter, that he may abide with you for ever*, *John xiv. 16.* not that he offers up any other Prayer to the Father but what his Wounds and Blood *continually* make, which with incessant Importunity do move and solicit God in our Behalf; but his Meaning is this, by *presenting* that *Sacrifice* to my Father in Heaven, which I am going to offer on the *Cross*, and by which, among other Blessings, I shall *purchase* of my Father his *Holy Spirit* for you, I will *pray* him to send his *Holy Spirit* to you, I will *pray* him by my *Wounds* and *Blood*, which are a thousand times more *moving* and *eloquent* than any *vocal* Prayer I can offer in your Behalf; for while they pray him to send his *Spirit* to you, they lay an undeniable *Claim* to what they pray for, as being the *dear* and *inestimable* Price by which I am *purchasing* his *Spirit* for you. From all which it is evident that this *Address* which Christ now makes for us to his

Father

Father in Heaven, consists in the presenting his *sacrificed* Body to him, by which he both prays to him, and claims what he prays for.

III. It is by the continued and perpetual Oblation or Presentment of this his *sacrificed Body* to the Father, that Christ continues and perpetuates this his Address or Intercession in our behalf. For the *first* presenting or Oblation of his sacrificed Body in Heaven was the Beginning and Commencement of his Intercession, and the whole *Progress* of his Intercession is nothing but that same Oblation *continued and perpetuated*. For as the High-Priest was interceding for the People all the time that he was presenting the *Blood* of the *Sacrifice* before the Lord, so Christ is interceding for us all the while that he is presenting his *sacrificed Body* in Heaven. For it is by the Presence of his sacrificed Body that he *intercedes*, and therefore *so long* as his Body is present in Heaven, *so long* he must be *interceding* by it in our behalf. So that between the *Jewish* High-Priest's Intercession and *Christ's* there is *this* vast difference, that the former presented himself in the *Holy of Holies* with his Sacrifice, and consequently interceded by it, but *once a Year*, viz. on the *great Day of Expiation*, whereas the latter *continually* presents his Sacrifice in Heaven, and so doth continually intercede by it; and whereas the *Blood* which the High-Priest presented was so *mean* and *inconsiderable*, that the whole *Virtue* of it was still spent in one Act of Intercession, as not being available enough for him to intercede with it twice, insomuch that in every *new* Act of Intercession he was still fain to present *new Blood*; the *Blood* of *Christ* was of
that

that infinite *Moment* and *Value* as that though he makes a *continued* and *perpetuated* Intercession by it, yet the *Virtue* and *Efficacy*, the *Power* and *Prevalency* of it with God remains *fresh* and *unimpaired*; so that he needs not sacrifice again that so he may have *new* Blood to present, but with that which he shed 1600 Years ago he *still* intercedes for us with the same Effect and Success as when he *first* presented it to his Father in Heaven. Upon which account there was no need *that he should offer himself often*, as the High-Priest entered into the holy place every year, with blood of others; for then must he have often suffered, since the Foundation of the World; but now once in the end of the world hath he appeared to take away sin by the sacrifice of himself, Heb. ix. 25, 26. So that Christ's one Sacrifice being of perpetual Virtue and Efficacy, and being, as such, perpetually presented to the Father in Heaven, he therewithal makes a *continued* and *uninterrupted* Intercession for us, and will *continue* to do so to the End of the World. Hence we are said to be *sanctified through the offering of the body of Jesus once for all*, Heb. x. 10. And whereas every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sin, this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, ver. 11, 12. and this offering his one sacrifice for sins in Heaven being for ever, it is a perpetually continued Act of Intercession for us. For so it is said that he ever lives to make intercession for us, Heb. vii. 25. i. e. he ever lives in Heaven, so as by his perpetual Presence there to make perpetual Intercession for

for us. And upon the Account of the *Perpetuity* of this his priestly Act of Intercession he is said to have an *unchangeable Priesthood*, not barely *because he continues for ever*, for so he might have done and yet ceased to have been a *Priest*, but because he continues for ever exercising his Priesthood, or presenting his *Sacrifice*, Heb. vii. 24. And hence also he is said to be a *Priest for ever after the order of Melchisedeck*, that is, not only to be a *Royal Priest*, as *Melchisedeck* was, which, as I shewed before, was the proper Character of *Melchisedeck's* Priesthood, but to be a *Royal Priest for ever*, Heb. vii. 17. For *Melchisedeck* was not only a *Royal Priest*, but also a *Type* or *Shadow* of an *eternal Royal Priest*; and that, as he was *without father, and without mother, without descent, or Genealogy, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually*, Heb. vii. 3. where the Phrase ἀγενεαλόγητος, *without descent, or Genealogy*, explains what is meant by *without Father, and without Mother*, i. e. without any Father or Mother mentioned in the *Genealogies of Moses*; so the *Syriack Version*, whose *Father and Mother are neither of them recorded in the Genealogies*; in which he very much differed from the *Aaronical Priests*, whose *Fathers and Mothers Names* were constantly recorded in the *Jewish Genealogies*, as appears from *Esdr. xi. 62.* and so also *Philo* on the Decalogue tells us, ἱερέως γὰρ τὸ γένος ἐξετάζεται μετὰ πάσης ἀκρίβειας εἰ ἀνεπίπλητον, i. e. the Descent and Progeny of the Priests is kept with all manner of Exactness. So that there being no Genealogy at all of *Melchisedeck* in Scri-

pture, he is introduc'd into the History like a Man *dropt down from Heaven*, for so the Text goes on, *having neither beginning of days nor end of life*, i. e. in the History of *Moses*, which, contrary to its common Usage, when it makes mention of great Men, takes no notice at all of the time either of *Melchisedeck's Birth or Death*; and herein he is *made like unto the Son of God*, i. e. by the History of *Moses*, which mentions him *appearing and acting* upon the Stage without either *Entrance or Exit*; as if, like the Son of God, he had *abode a Priest continually*. So that as *Moses's* History treats of *Melchisedeck*, without taking any notice of his Beginning or End, as if he were a royal Priest for ever, so *Christ* in Truth and Reality is a *royal Priest* for ever; because by the *perpetual Oblation*, and presenting his Sacrifice to the Father, he *perpetually* exercises his Priesthood, and makes a *continued Intercession* for Mankind.

IV. This Address being made by the *continued Oblation*, or presenting of his *sacrificed Body* to the Father, is, in the *virtue* thereof, always *effectual and successful*. For his *Sacrifice*, as hath been shewn at large, was the *Price* of his *Purchase* of those *Blessings* he intercedes for; the *Price* which God, by a solemn *Agreement* with our Saviour, had *obliged* himself to *admit and accept*. For the *only Blessings* he intercedes for, are those which are specified in the *new Covenant*, which new Covenant God granted to Mankind in *consideration* of the *meritorious* Death and Sacrifice of our Saviour; and accordingly when he went to *offer up* himself a Sacrifice for us, he tells us, that it was $\kappa\tau' \tau\acute{o}$ $\omega\sigma\tau\omega\delta\iota\omega\sigma\tau\acute{o}\nu$, according to what was determined, or

agreed on between his Father and himself, *Luke* xxii. 22. And hence our Saviour tells us, that his Father, in consideration of what he was to *suffer*, did διατίθειται βασιλείαν, *covenant to him a Kingdom*, *Luke* xxii. 29. which Kingdom includes a *kingly Power*, to bestow upon his faithful Subjects the *Rewards* of his Religion, which are the *Blessings* of the *New Covenant*; and of this Covenant, by which God obliged himself, in consideration of Christ's *Death*, to bestow this *kingly Power* upon him, that of *Heb. x. 7.* seems to be intended, *Then said I, Lo, I come*; in the volume of the Book it is written of me, to do thy will, O God; where κεφαλὴς βιβλίου, which we render the *Volume of the Book*, may perhaps be more truly translated the *Instrument, Indenture, or Covenant*, that is between thee and me; for so the *Hebrew* כְּפָלֶה to which the *Greek* βιβλίον answers, signifieth any sort of *Writing*, and particularly a *Bill*, *Deut. xxiv. 1.* according to which Sense κεφαλὴς βιβλίου must here signify the *Volume or Folding of a Bill*; or, which is all one, an *Indenture or Covenant*. When therefore he saith, *Lo, I come*, in the *Indenture or Covenant which is between thee and me*, by which thou hast bequeathed or covenanted to me a *Kingdom*, or Power to bestow *such and such Blessings* on my faithful Subjects; in this Covenant, I say, it is expressed or written, that *I should come to do thy Will*, i. e. to offer up that *Body which thou hast prepared for me*, a Sacrifice for the Sins of the World, *ver. 5.* And indeed how could it have been foretold of him, as it is *Isai. liii.* that he should *justify many by bearing their Iniquities*, and that he should see the *Travail of his Soul*, i. e. for our Salvation, and
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be satisfied, had not the Father *obliged* himself by *Contract* and *Covenant* to *justify* and *save* us in *consideration* of his *Sacrifice*? And indeed this whole *Prediction* carries with it a *Promise* from the Father to Christ, that upon the *Consideration* of his *Death* and *Sacrifice* he should be *effectually* empowered to *save* and *justify* us.

Since therefore the *Sacrifice* of Christ was the great *Consideration* upon which the Father *granted* to him the *Blessings* of the *New Covenant* in our behalf, and since it is by *presenting* that *Sacrifice*, and in the *Virtue* of it, that he *intercedes* with the Father for those *Blessings*, we may confidently assure ourselves he cannot fail of *Success*, because he *intercedes* with a *righteous* God; of whom, by *presenting* to him the *Consideration* of his *Grant*, he hath acquired a *Right* to *obtain* the *Blessings* he *intercedes* for; for now he *intercedes* for us with the *Price* of our *Redemption* in his Hands; so that he doth not act *precariously*, or as a *mere* Orator, that *begs* and *supplicates* without any *Claim*, and so may be *denied* and *rejected* without any *Injustice*; but whatsoever he *asks*, he asks in the *Right* of his *Sacrifice*; by *accepting* of which *inestimable* *Consideration*, the Father hath *obliged* himself to *grant* what he asks for; so that now he cannot be *denied* those *Favours* which he *craves* in our behalf without manifest *Injustice*; because by mutual *Contract* between himself and his Father, he hath *purchased* to himself a *Right* to *obtain* them, and hath *bought* and *paid* for them with his own *Blood*. And how can we imagine that the most *just* and *holy* God can ever be so outrageously unjust to his own Son, as to be *deaf* to his *Intercessions*, while he in-

tercedes in the Right of that precious *Blood*, which his Son freely paid, and he as freely accepted, in consideration of those Blessings he intercedes for? It being therefore evident by what hath been said, that the *Intercession* of Christ is a most *effectual* and *successful* Address to the Father, to all the *Intents* and *Purposes* for which it is made, it now remains only that we give an Account to what *Intents* and *Purposes* it is that he makes this Address to the Father.

First, Therefore it is to *move* and *solicit* him graciously to *receive* and *accept* our *sincere* and *heartly* Prayers. And,

Secondly, To obtain of him *Power* and *Authority* to *bestow* on us all those *Graces* and *Favours*, which in consideration of his Sacrifice God hath *promised* us.

I. One *Intent* or *Purpose* of Christ's making this Address to the Father, is to *move* and *solicit* him graciously to *receive* and *accept* our *sincere* and *heartly* Prayers. For thus the *Incense* which the *Priests* offered *twice a day* upon the golden *Altar*, and which the *High-Priest* offered *once a Year* in the *Holy of Holies*, was a *Symbol* or *Emblem* of the Prayers of the People, which they *mystically* offered up to God with it; and hence the Psalmist, *Let my Prayers be set forth before thee as Incense*, Psalm cxli. 2. And St. *John* calls the Odours that filled the golden Vials, *the Prayers of the Saints*, Rev. v. 8. And that the Prayers of the Saints were offered *with* the Incense upon the golden Altar, is evident from Rev. viii. 3. And accordingly while the High-Priest was offering the Incense in the *Holy of Holies*, the People in their Court offered

ed up their *silent* and *mental* Prayers to God; for so *Ecclus* l. 15, 18, 19, 21. we read, that whilst *Simon* the High-Priest was offering the Incense to God; *all the people fell on their faces to the ground, and besought the Lord most high in prayer, till the ministry of the Lord was done, i. e. till the High-Priest had offered the Incense.* And *St. Luke* makes mention of the *People's praying without in the time of Incense*, *Luke* i. 10. By all which it is evident, that this *fuming* of the *Incense* by the Priests and High-Priest, was nothing but a *mystical* Oblation of those *Prayers* to God, which the People were pouring out while the *Mystery* was performing. Since therefore the High-Priest was a *Type* of Christ, and his Entrance into the *Holy of Holies* a *Type* of Christ's Entrance into *Heaven*, his offering Incense there, which was a *mystical* Oblation of the *Prayers* of the People, must necessarily be a *Type* of Christ's *offering* and *recommending* our Prayers to his Father, which he promised his Disciples he would perform when he came to *Heaven*, *John* xvi. 26, 27. *In that day ye shall ask in my name, and I say not unto you that I will pray the Father for you;* which in our Saviour's way of Expression (which is, when he mentions *two* things, to *pass by*, and seemingly *deny* the one, that so he may the more *illustrate* and *amplify* the other, *vide* *John* xii. 4. and v. 45, 46, 47.) plainly implies that he would; *for the Father himself loveth you, because ye have loved me.* And therefore it is *thro' him* that we are said to *have access unto the Father*, *Eph.* ii. 18. and *by him* to *have access to the divine grace*, *Rom.* v. 2. and *in him* to *have*

boldness and access with confidence; Eph. iii. 12. and Rev. viii. 3. he is represented as that *Angel* of the Covenant, who, at the golden Altar before God, doth offer up the Prayers of the Saints, incensed by the Merit of his Sacrifice; for it is the Sacrifice of Jesus that *hallows and consecrates* all our Prayers and good Works, the best of which have so many *sinful Defects and Imperfections* cleaving to them, as would render them abominable to the pure and holy God, were they not purged and expiated by this great *Propitiation*. And tho' Prayer be a Duty we stand eternally obliged to, by our continual Dependance upon God, yet in this Degeneracy of our Nature there are so many Sins do still accompany our Prayers, as that were they not expiated by some very *acceptable and meritorious* Satisfaction, the Cry of them would drown the Cry of our Prayers, and for ever hinder their Access to the divine Ear and Acceptance; so that it is only in the Virtue of that Sacrifice, with which our Saviour intercedes for us in Heaven, that our Prayers have Admittance thither; it is his Blood alone that purifies our polluted Supplications, and outcries the Guilt of those Sins that go along with them; for by presenting that Sacrifice to his Father, with which he made Satisfaction for our Sins on the Cross, he continually moves and solicits that those sinful Defects which cleave to our Prayers, may be pardoned and remitted; upon which Motion of his our Prayers are continually purged from the Guilt of those Defects, and thereupon introduced into the divine Acceptance, as *pure and innocent, spotless and unblemished* Devotions. And as by presenting his Sacrifice he purges the Guilt of

our Prayers, so he enforces and seconds them; for, as hath been shewn before, the very presenting his Sacrifice is a *symbolical* Prayer for those very Blessings which we pray for; and not only so, but a Prayer that is enforced with a just Claim, and doth plead the Right of *Purchase* to all the Blessings it sues for, and so cannot justly be denied or rejected. And when he thus prays with us, and continually *joins* the Cry of his *Blood* to the Cry of our *Prayers*, we may safely depend upon it that we shall prevail, and find free Access to the Throne of God's Grace and Acceptance. And hence we are said to *have boldness to enter into the Holy of Holies*, that is, to draw near by Prayer to God, *by the Blood of Jesus, by a new and living way, which he hath consecrated for us thro' the veil; that is to say, his flesh*, Heb. x. 19, 20. And our Saviour himself assures us, that *whatsoever we shall ask in his name, he will do it*; and again he repeats it, *If ye shall ask any thing in my name, I will do it*, John xiv. 13, 14. that is, he will procure it for us, by joining his Intercessions with our Prayers; for so, *ver. 16.* he explains himself, *I will pray the Father.*

II. The other Intent and Purpose of his making this *Address* or *Intercession* for us to the Father, is, to obtain of him Power and Authority to *bestow* on us all those *Graces* and *Favours*, which, in consideration of his Sacrifice, God hath promised us. It is not to move the Father to bestow on us the Blessings of the New Covenant *immediately with his own Hand* that our Saviour intercedes, but to empower *himself*, as *Mediator* between the Father and us, to bestow them upon us, according to the

Terms and Conditions upon which they are proposed to us; for tho' it is most certainly true that *every good and perfect Gift comes down from above, even from the Father of Lights*, yet it is as certain that they come not down to us from the Father immediately, but are all derived to us thro' the Hands of the Son, who by his continual Intercession obtains continual Power and Authority of the Father to derive and confer on us all those heavenly Gifts. So that as the *High-Priest*, when he had presented the Blood of the Sacrifice in the *Holy of Holies*, was authorized by God to bless the People, *vid. 1 Chron. xxiii. 13.* even so our blessed Saviour, by presenting his *meritorious Sacrifice* in *Heaven*, and in the *Virtue* thereof interceding for us with the Father, is continually authorized by him *effectually to bless us, i. e.* to confer on us the Blessings of the *New Covenant* upon the Terms and Conditions that they are therein *proposed*; for this Power he obtains of God by his perpetual Intercession; and hence he is said to be *able to save all those to the utmost that come unto God by him, seeing he ever lives to make Intercession for us*, *Heb. vii. 25.* where his *Power or Ability to save us to the utmost, i. e.* to confer on us all the Blessings of the *New Covenant*, is expressly attributed to his *ever living to make Intercession for us*; which is a plain Argument that the *Intent* of his *Intercession* is to *move* God to *authorize* him to save us, seeing that in answer to his *Intercession* he is continually *empowered and authorized* thereunto; for it is to be considered, that this *Power and Authority*, and the Exercise of it, appertains to his *kingly Office*, which he first arrived

ved to, and still continues in, by virtue of his *Intercession*; and indeed herein consists the *Royalty* of his *Priesthood*, in that by interceding for us as Priest in the virtue of his *Sacrifice*, and *continuing* to do so, he first obtained and still continues vested with *Kingly Power* and *Authority* to bestow on us those heavenly Blessings he intercedes for; and it is to this purpose that he intercedes, not that the Father would bestow them on us immediately, but that he would put and continue it in *his* Power to bestow them, as *Mediator* between the Father and us; so that he acquired and holds his *Royalty* by his *Priesthood*; and that *kingly Power*, by which he gives us the Blessings of the New Covenant, God gave and continues to him by way of Answer and Return to his *priestly Intercession*. And hence he is said upon his *offering one sacrifice for sin for ever*, i. e. upon the perpetual Oblation of his Sacrifice in Heaven, to have *sat down on the right hand of God*, i. e. in the Throne of his *kingly Power* and *Authority*, Heb. x. 12. and accordingly, *Eph.* iv. 8. we are told, that upon his *ascending up on high*, i. e. to present his sacrificed Body in Heaven, *he led captivity captive, and gave gifts unto men*, which necessarily implies, that he had received Power and Authority from his Father to *give* them, and so *Psal.* lxxviii. 18. whence these Words are quoted, expresses it, *He received gifts for men*, i. e. upon the *presenting* his *Sacrifice*, as *Priest*, he received of the Father those Gifts for Men which by his *kingly Power* he afterwards *distributed* among them. So that what he *gives* by his *kingly Power*, he receives by his *priestly*, and both the Gifts which he gives, and the
Authority

Authority by which he gives them, are the Fruits and Returns of that *perpetual* Intercession which he makes by his Sacrifice. And that by his *Intercession* our Saviour hath acquired this Royal Power of giving us the *Blessings* of the *New Covenant* he himself doth plainly enough intimate; for thus of the *Spirit*, which is one of those great Blessings, he tells his Disciples, *It is expedient for you that I go away*, i. e. to Heaven to intercede for you, *for if I go not away, the Comforter will not come*, i. e. he will not come but upon my Intercession; *but if I depart I will send him unto you*, namely, by that *Royal Authority* which upon my Intercession I shall receive from the Father, *Joh. xvi. 7.* And accordingly St. Peter tells the Jews that Christ *being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost*, i. e. upon his Intercession in Heaven, *he hath shed forth this which ye now see and hear*, i. e. the miraculous Virtues of the Holy Ghost, *Acts ii. 33.* And so for *Remission of Sins*, he tells us, that *he hath the keys of hell and death*, *Rev. i. 18.* i. e. Power to bind or loose, to pardon, or condemn; and lastly, for *eternal Life*, he expressly tells the Church of *Laodicea*, *To him that overcomes will I grant to sit with me on my throne, even as I have overcome, and am sat down with my Father on his*, *Rev. iii. 21.* By all which it is abundantly evident that Christ hath a *royal Power delegated* to him from the Father upon his *Intercession*, to grant and bestow all the Blessings of the *New Covenant* upon those that comply with its Terms and Conditions. For so all the *Graces* and *Favours* of God are in Scripture said to be
derived

derived *in, by, or through* Jesus Christ; for so *Eph. i. 3.* God the Father is said to *bless us with all spiritual blessings in or through Christ*; and *Rom. vi. 23.* *Eternal Life* is said to be *the gift of God through Jesus Christ our Lord*; and we are said to be *Heirs of God*, or *Inheritors of his Blessings thro' Christ*, *Gal. iv. 7.* which plainly implies, that though it is from God the Father originally that all our Mercies are derived, yet it is through God the Son *immediately* that they are all derived to *us*, and that whatsoever God bestows upon us he bestows by the Hand of Jesus Christ, whom upon his *first* Oblation of his precious Sacrifice in Heaven, and continual Intercession with it, he constitutes and continues the *royal Distributer* of all his *Graces and Favours* to the World. And therefore, since there is no doubt but that *that* which he obtains by his *Intercession* is the thing which he intercedes for, it necessarily follows, that the thing he intercedes for is *Power* to *bestow* on us the Blessings of the *New Covenant*, because he hath actually obtained that Power by his *Intercession*.

Having thus given as *plain* and as *brief* an Account as I could of this *second* priestly Act of our Saviour, *viz.* his *Intercession* for us in Heaven by the continual Oblation of his Sacrifice there, I proceed in the *second* place to shew the *admirable* Tendency of this Method, of God's communicating his *Graces and Favours* to us through the *Intercession* of our Saviour, to reduce and reform Mankind; which will plainly appear by considering the following Particulars:

First,

First, This Method naturally tends to excite in us a mighty *Awe* and *Reverence* of God's *Majesty*.

Secondly, It also tends to give us the *strongest* Conviction of God's *Hatred* and *Abhorrence* of our *Sins*.

Thirdly, It also tends most effectually to *secure* us from *presuming* upon God's *Mercy* while we *continue* in our *Sins*.

Fourthly, It tends to encourage us to *draw near* to God with *Chearfulness* and *Freedom*.

Fifthly, It tends to give us the most ample Assurance of his *gracious* Intentions towards us if we *repent* and *return* to our Duty.

I. This Method of God's communicating his Favours to us through our Saviour's Intercession is naturally apt to excite in us a mighty *Awe* and *Reverence* of the *divine Majesty*. For in this degenerate Condition wherein our Nature is inverted and turned *upside down*, and our sensitive Faculties have got the Ascendant of our Reason, *rational* Objects have incomparably less Force on, and Prevalence with us than *material* and *sensitive*. And hence it is that we are so unapt to be affected with the *Majesty* of God, though in itself infinite and incomprehensible, because it being *purely spiritual*, is objected only to our Faith and Reason, and doth not *strike* upon our Sense with the Rays of a visible Glory. And hence it was that under the *Old Testament* God so frequently exhibited himself to Mens Eyes in sensible Appearances, as particularly sometimes in a human *Shape*, and sometimes in a *Body of Light* or of *shining Flame*, that so by making an Impression of his great Majesty on their Sense he might affect them with

with a suitable *Awe* and Dread of it. And for the same Reason that he *conversed* with them in these *sensible* Appearances, he also *treated* with them by a *Mediator* on Mount Sinai: For God commanded that Bounds should be set round about the Mountain, which the People were forbid upon Peril of Death to *break through unto the Lord to gaze*, and only *Moses*, their *Mediator*, together with his Brother *Aaron*, were permitted to ascend the Mount, and to have immediate access to him; and by thus keeping them at a distance from his *sacred* Presence, and only suffering them to approach him by their *Mediator*, he took an effectual Course to inspire their Minds with a reverential *Awe* of his *divine Majesty*, which is in itself so infinitely *sacred* and *august*, that it seems it would have been an high *Profanation* in them to have conversed with it *immediately*. And accordingly God by keeping *us* at a *Distance* from him, and allowing *us* to have *access* to him only by our *Mediator*, expresses the *Greatness* of his *Majesty*, which is too *sacred* to be mingled in Conversation with *us*, too *sublime* to admit of the *immediate* Addresses of poor Mortals, yea, and which no Mortal must approach without the *Mediation* of his own *eternal Son*; for thus *Plato* in his *Sympos.* gives it as an Instance of the Majesty of God, Θεὸς ἀνθρώπων ἔ μίγνυται, ἀλλὰ διὰ Δαιμονίων πάντα ἔστιν ὁμιλία καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους, *i. e.* God doth not mingle himself with Men, but all the Converse and Intercourse between him and us is transacted by the Mediation of Demons. And if it were thought so great an Instance of God's *Majesty*, that he would not be approached by

by us without the *Mediation* of *Angels*, to what an *infinite* Height must he be *exalted* above us, when no *less* a Person than he who is *God-man* can so much as give us *Access* to him, or present our *Prayers* and *Supplications* at his Feet! O! what an *awful* Sense therefore of the *Majesty* of God should this Consideration beget in our Minds! For how can we think of him without *Dread* and *Reverence*, when we consider how he is secluded by the infinite *Sacredness* of his own Majesty from all immediate *Converse* and *Intercourse* with us, and how he is *exalted* so infinitely above us, as that we cannot have access to him so much as by our *Prayers* and *Supplications* without the Interposition of a *Mediator* who is *greater* than the *greatest* of all the *Kings* on *Earth*, or *Angels* in *Heaven*? Surely he who can *thus* think of God without being *struck* into a profound *Awe* and *Reverence* of his Majesty, must have a Mind so *hardened* against all the *Impressions* of *Reason*, as that no *wise* Thought can ever move or affect it.

II. This Method of God's communicating his Favours to us through our Saviour's Intercession tends also to give us the *strongest* Conviction of God's *Hatred* and *Abhorrence* of our *Sins*. For doubtless to convince us how *deeply* he *resents* our *sinful* Behaviour towards him, the most effectual Course he could take, next to that of *banishing* us from his Presence *for ever*, was to *exclude* us from all *immediate* Intercourse with him, and not to admit of any more *Addresses* or *Supplications* from us but by the Hand of some *Mediator*. Hereby he plainly demonstrates how infinitely pure and abhorrent to Sin his Nature is, that he
will

will not suffer a *sinful* Creature to come near him but by *Proxy*, nor *accept* of a *Service* from a *guilty* Hand, nor *listen* to a *Prayer* from a *sinful* Mouth, till it is first hallowed and presented to him by a *pure* and holy Mediator. If therefore we are not infinitely *conceited* of ourselves, this Procedure of his cannot but lay us *low* in our own Eyes, and make us deeply sensible of our own *Vileness* and *Baseness*. For how infinitely detestable must our *Sins* be in his Eyes, when notwithstanding all his *Kindness* and *Benevolence* towards us, he keeps us at such a Distance from him, and will not be prevailed with without some powerful Intercession, so much as to hear our *Prayers*, or to have any kind of Communication or Intercourse with us? And accordingly you find that when the three Friends of *Job* had treated him so *despitefully* and *uncharitably*, God, to manifest his *Displeasure* against them, commands them to make use of *Job's* Mediation, *Job* xlii. 7. *My Wrath*, saith he to *Eliphaz*, is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant *Job* hath: therefore take unto you seven bullocks and seven rams, and go to my servant *Job*, and offer up for yourselves a burnt-offering, and my servant *Job* shall pray for you, for him will I accept, lest I deal with you after your folly; as if he should have said, that you may see how ill I resent your severe and cruel Usage of that good Man, know, that if you offer to address to me immediately for yourselves, I will certainly throw your Prayers back upon your Faces; as therefore you hope to be restored to my Favour, go to that injured Friend of yours, and

beseech

beseech him to *mediate* for you, and I will hear him, though I will not hear you. And after the same Manner doth God manifest his *high* Displeasure against our Sins that he will not suffer us to *approach* him *immediately*, to present our *Petitions* to him with our own Hands, but will have them all presented to him by a Hand that is more acceptable to him than our own, and not only so, but by the greatest and most acceptable Hand in the World, even that of his own *eternal Son*, the Son of his *Essence* and *Delight*, in whom he is *for ever well pleased*. For it is through him alone that we have access to the Father, whom our Sins have so horribly incensed against us, that no *Advocate* in *Heaven* or *Earth*, less *great* and less *dear* to him than his own Son, can prevail with him to be *reconciled* to us upon our most *unfeigned* Repentance, or so much as to accept of our *humble* Supplications. O good God! what a woful Distance have my Sins made between *thee* and *me*, that notwithstanding the infinite *Goodness* and *Benignity* of thy Nature I cannot be admitted to thee, nor *expect* any *Favour* at thy hands upon any *less* powerful *Interest* or *Application* than that of thine only begotten Son; but, O *stupid* Creature that I am, to make *light* of those Sins that have so highly *incensed* thee against me, that none in *Heaven* or *Earth* but only *that* dearly beloved Son can *prevail* with thee to cast a *propitious* Eye on me, or so much as to give me *Access* to the *Footstool* of the *Throne* of thy Grace!

III. This way of God's communicating his Favours to us *through* the Intercession of Christ is also most apt to *secure* us from *presuming* upon
 God's

God's *Mercy* while we *continue* in our *Sins*. There is no one thing doth more univerſally *obſtruct* the *Reformation* of Men, than their confident Preſumption that God will be *merciful* to them notwithstanding they perſiſt in their *Rebellions* againſt him; for all Men have a natural Notion of the infinite *Goodneſs* and *Benevolence* of the divine Nature, together with which all bad Men have a *natural* Deſire to ſin without Diſturbance; when therefore their *Conſcience* begins to *clamour* againſt their *Wickedneſs*, and to *vex* and *perſecute* them for it, the *Mercy* of God is the uſual *Sanctuary* they fly to: Peace, *from*ward Conſcience, cry they, God is a moſt *gracious* and *merciful* Being, hard to be provoked, and eaſy to be pacified; fear not therefore, *his* Mercy is infinitely greater than my Faults, and I am ſure ſo *good* a God as he is can never find in his heart to *deſtroy* his *Creature* and *Off-ſpring* for ſuch *Peccadillo's* as theſe; with ſuch Preſumptions as theſe they commonly lull their Conſciences aſleep, and ſo ſin on ſecurely in deſpite of all the *Threats* and *Warnings* of Heaven that *thunder* about their Ears. Now to *prevent* ſuch Preſumptions as theſe, and daſh them quite out of *countenance*, there is no Conſideration in the World can be more effectual than this of God's communicating his Mercies to us *thro'* the *Interceſſion* of our Saviour; for if, notwithstanding the *Goodneſs* of his Nature, he will not be propitious to us, no not upon our *Repentance*, without being *moved* thereunto by the *powerful* Interceſſion of his own Son, how can we ever expect that he ſhould be propitious to us whether we repent or no? Is it likely he ſhould be more indulgent to us for our

own sake, than he is for his Son's sake and our own together? or that, when all that his Son can obtain for us, is to receive us into *Favour* in case we will lay down our *Arms*, that we by our own Interest should prevail with him to receive us while we persist in our *Obstinacy* and *Rebellion*? In short, if our *Repentance*, which is the best thing we can render him, be not sufficient to move him to pardon us, without being seconded and enforced with the powerful *Oratory* of our Saviour's *Intercession*, what should move him when we have neither Repentance nor a *Saviour* to intercede for us? For our Saviour will not intercede for us unless we repent, and our Repentance will not prevail for us unless he intercede; what Hope have we therefore while we continue impenitent, when our Repentance itself, which is the best thing we can do to move God to be propitious to us, is insufficient without Christ's *Intercession*, and when without our *Repentance* Christ will not intercede for us? And if the *Tears* of a penitent Suppliant will not prevail with him without an *Intercessor*, what Hope is there that the *Affronts* of an impenitent Rebel should? But suppose we might reasonably presume upon the *Benignity* of God's *Nature*, that he will be propitious to us notwithstanding our *Impenitence*, yet it is to be considered, that now he hath placed the *Dispensation* of his *Mercy* in the Hand of a *Mediator*, who is not left to dispose of it arbitrarily, as he shall think fit, but is confined and limited to dispose of it only to penitent Offenders; for Christ's *Trust* can extend no farther, than to dispense God's *Mercy* to us upon the Terms of that *Covenant* of which he is *Mediator*, which Cove-

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nant proposes Mercy to us only upon condition of our *Repentance*; so that now we can expect no Mercy from God but what passes thro' the Hands of Jesus our Mediator, who cannot, without violating his Trust, dispense the Mercy of God to us except we *repent* and *amend*; for now God cannot dispense his Mercy to us immediately, without displacing his Son from his *Mediatorship*; and his Son cannot dispense his Mercy to us *unconditionally*, without *transgressing* the *Bounds* and *Limits* that are prescribed to him; and therefore since God hath restrained himself to dispense his Mercy only thro' his Son, and restrained his Son to dispense it only to *Penitents*; for us to presume upon the Mercy of God while we continue *impenitent*, is the greatest Nonsense in the World; it is to suppose either that God will *cancel* the *Oeconomy* of his Mercy for our Sakes, and *resume* the *Dispensation* of it immediately into his own Hands, merely to *favour* and encourage us in our Rebellion against him, or that Christ will *betray* the *Trust* which his Father hath reposed in him, and dispense his Mercy to us contrary to his Orders; that is, either that God the Father will *depose* his Son for our Sakes, or that God the Son will be *unfaithful* to the Father for our Sakes; both which Suppositions are equally *absurd* and *blasphemous*. Whilst therefore God proceeds with us in this *established* Method of granting his Mercy to us *only* thro' his Son, and confining his Son to dispense it to us *only* upon the Conditions of the *New Covenant*; to flatter ourselves with Hopes of Mercy while we continue impenitent, is to presume both against *Reason* and *Possibility*.

IV. This way of God's communicating his Favours to us thro' the *Mediation* of Christ, is also most apt in itself to *encourage* us to approach him with *Chearfulness* and *Freedom*. For it is a *natural* Effect of Guilt to suggest to Mens Minds *dreadful* and *anxious* Thoughts of God, and whilst we are under *such* Thoughts of him, how is it possible for us to approach him *immediately*, and without any *Friend* or *Advocate* to *introduce* and *speak* for us, with any *Chearfulness* or *Freedom*? For with what *Confidence* can I address to an *incensed* or *offended* God purely upon my own *Fund* or *Interest*, when I am *conscious* of a thousand times more *Evil* in me to *provoke* him against me, than of *Good* to *recommend* me to his Favour? Unless therefore I am secured of some powerful Friend in Heaven, that is infinitely more *acceptable* to God than I can *modestly* hope to be, and that will *agitate* for me, and *solicit* my Cause with all his *Power* and *Interest*, my Sense of the innumerable *Provocations* I have given him to *turn* his *Back* upon me, must either render me quite *desperate* of *Success* at the Throne of his Grace, or cause me to approach it with unspeakable *Horror* and *Confusion*; so that my *Inter-course* with God must either be wholly *interrupted*, or render'd very *difficult* and *uneasy* to me; because my *slavish* Dread of him must either *chase* me from his Altars, or *drag* me to them with *Violence* and *Reluctancy*; and hence it is, that under the Sense of our *Guilt* we *naturally* fly to the *Intercessions* of *others*, whom we believe to have *more* Interest with God than ourselves; because we cannot *modestly* promise ourselves a free *Admittance* and *Access* to him upon our *own* account; which probably

probably was the Reason of the first Institution of *Demon-worship* among the *Heathens*, whose Minds being *stung* with the Sense of their own *GUILTS*, they were not able to approach God without fearful *Despondence* and *Anxiety*; whereupon they began to *cast about* (as it is *natural* for *guilty* Minds to do) how they might procure some *other* Beings, that were in great Favour with God, to interpose with him in their behalf; and having learned by an universal Tradition, that there was a sort of *middle* Beings, called *Angels* or *Demons*, between the Sovereign God and Men, they began to *address* to these, and to *bribe* them with *Sacrifices* and *sacred Honours* to intercede with God in their behalf. And hence *Apuleius de Dæmon. Soc.* calls these Demons, *Mediæ potestates per quas & desideria nostra & merita ad Deos commeant; inter ter-ricolas cœlicolasque vectores hinc precum inde donorum; qui ultro citroque portant hinc petitiones inde suppetias, seu quidam utrumque interpretes & salu-tigeri, i. e.* “ They are middle Powers, by whom
“ our Desires and Merits are presented to the
“ Gods; they go between Heaven and Earth, and
“ carry from hence the Prayers of Men, and from
“ thence the Gifts of God; from Earth they go
“ with Petitions, and from Heaven they return
“ with Supplies; or they are the Interpreters of
“ both Worlds, that do continually carry and re-
“ port the mutual Salutations of both to each
“ other.” By which it is evident that they thought it very necessary, in order to God’s *accepting* their *Addresses*, that they should be *presented* and *recommended* to him by some *better* Beings than *them-selves*, their *guilty* Minds it seems *suggesting* to them

that it would be high Presumption for such great Offenders as themselves to approach the divine Majesty, without being *introduced* and *patronized* by some more *pure* and *holy* Beings. And I am very apt to think, that the great Cause of that *Spirit of Bondage* which possessed the ancient Jews, and render'd them so *diffident* and *tremulous* in all their *Approaches* to God, was their want of an *explicit* Knowledge of the *Mediator*. For what *dismal* and *melancholy* Expostulations do we frequently meet with in their Addresses to God; such as, *Wilt thou be angry for ever? Hast thou forgotten to be gracious? Wilt thou remember thy loving-kindness no more?* Which plainly shews, that their Guilt suggested to them such *frightful* Apprehensions of God, as did very much *cramp* their *Hope* and *Confidence* in him. And hence the Apostle opposes this *Spirit of Bondage* in them to that Christian *Spirit of Adoption*, by which we cry, *Abba, Father*, i. e. by which we approach God with great *Freedom* and *Assurance*, and go to him as *Children* to a kind and merciful Father, Rom. viii.

15. Now if you would know from whence this Christian *Freedom* and *Assurance* proceeds, the Author to the Hebrews will inform you, Heb. x. 21, 22. *Having therefore an High-Priest over the Household of God, i. e. to mediate and intercede for us, let us draw near with a true heart, and full assurance of faith.* And Heb. iv. 14, 15, 16. the Apostle urges our having a *compassionate High-Priest in heaven* to intercede for us, as an Argument to encourage us to *come boldly to the throne of grace*. And indeed what greater Encouragement can we have to *draw nigh* unto God with an *humble*

ble Confidence, than *this* Consideration, that the *highest* Favourite he hath in *Heaven* or *Earth* is our *Advocate*? and that he is not only infinitely concerned for us, as being *a-kin* to us by *Nature*, and having a compassionate Sense of our *Infirmities*; and he doth not only employ in *our* behalf all the *Favour* and *Interest* he hath with God, as he is the Son of his *Essence*, and the *Object* of his *Delight*, but that he ever intercedes for us in the *Right* and *Virtue* of that *meritorious Sacrifice*, with which he *bought* and *purchased* all those heavenly Blessings he intercedes for? So that now all we have to do, is to return to God by an unfeigned *Repentance*; which if we do, he stands *engaged* to *undertake* our *Cause*; and what may we not expect from the *Patronage* of so *great* and *powerful* a Mediator? For how great soever our past Sins are, his Interest in Heaven is far *greater*; how *loud* and *clamorous* soever our past *Provocations* are, his *Blood* and *Wounds* are far *louder*; and how importunately soever our past *GUILTS* may *imprecate* the divine Vengeance upon us, his *Intercessions* do far more importunately and prevalently *deprecate* it. So that now we cannot reasonably doubt of a free Admission to God in any Case whatsoever, wherein our Saviour will make use of his Interest for us with God; and therefore since in all Cases he doth continually employ his Interest for us, but *only* in that of our *Impenitence*, every *penitent* Sinner in the World hath a *Door* of *Access* set open to him by the *Intercession* of *Jesus*, thro' which he may *freely* enter, and with an *umble* Confidence apply himself to God for *Mercy*, and for *Grace* to *help him in the Time of Need*. Thus by the Media-

tion of our Saviour, God hath taken off that *Embargo*, which Mens Guilts had laid upon their *Commerce* with Heaven, and made way for a *free* and *generous* Intercourse between *himself* and his *Creatures*.

V. And lastly, This way of communicating his Favours to us thro' the Mediation of Christ, is most apt to *assure* our *diffident* Minds of God's gracious *Intentions* to perform to us all the *good Things* which he hath *promised* us, upon *our* performing the *Conditions* of them. It is true, if God had only *promised* them, we should have had abundant reason to believe him on his *own* bare *Word*, without any farther *Security*; but alas! to be *diffident* and *distrustful*, is the *inseparable* Property of *guilty* Minds; and so great is our *Guilt* and *ill Desert*, and so *inestimable* are the *Blessings* and *Favours* which God promises us, that when we reflect upon *both*, and compare them *together*, it so *confounds* our *Reason* and *astonishes* our *Faith*, that notwithstanding all the *Security* God hath given us, we can *hardly* believe without *Trembling* and *Diffidence*; so that had not God given us some *other* *Security* besides that of his own bare *Word* and *Promise*, it would have extremely *puzzled* our *Faith* to believe that God sincerely *intended* such *mighty Goods* for such *unworthy* Subjects; for whenever we reflected on our own *Guilt* and *ill Desert*, we must have look'd upon God as our *adverse* Party, as one that was concern'd only for his own *Right* and *Honour*, to receive from us that natural *Homage* we *owed* him, and had hitherto unjustly *detained* from him; and we should have been but too apt to *suspect*, that when once he had obtained this End of us, he would be much less concerned to make good

good *our* Right to his Promise, than he was to recover his *own* to our Duty. Now, although this had been a most *unreasonable* Suspicion, after the *God of Truth* had passed his *word* to the *contrary*; yet there is nothing so unreasonable, which *guilty* Minds are not apt to *suspect*: And therefore out of great *Condescension* to this *pitiable* Infirmary of his *sinful* Creatures, God thought meet, upon his Entrance into a *new Covenant* with us, not only to oblige himself thereby to bestow on us the most *inestimable* Favours, if we performed *our* part, but also to put the *making good* of his Obligation into a *third* Hand, namely, into the Hand of a *Mediator*; who, by the nature of his *Office*, is as much obliged to secure *our* Right, as God's, as being *equally* concerned for *both* Parties; as well that *God* should make good to *us* what he hath *promised*, as that we should make good to *him* what he *requires*. So that now we have no longer to do with God *immediately* as our *adverse* Party, but all our *Intercourse* with him is by a *Mediator*; who, by his Office, is obliged to be on *our* side as well as *God's*, and to see that what he hath *promised* be performed *to* us, as well as that what he *requires* be performed *by* us. And hence our Saviour is called *the Mediator of the New Covenant*, and *the Mediator of a better Covenant*: Which Expressions plainly bespeak him to be an *authorized* Security on *both sides*, for the *mutual* Performance to each other of what they stand respectively *obliged* to by this Covenant: And hence also he is called *the Sponsor or Surety of a better Covenant*; because he stands *engaged* for the Performance of *both* Parties, so far as it was *possible* for him

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to oblige them thereunto ; for *us*, to oblige us by the strongest Motives to repent and persevere in *well-doing* ; for God, to oblige him by the most powerful Pleas to *pardon* and *crown* us with *eternal Life* ; and the *latter* of which he performs by his *Intercession*, wherein, by continually *pleading* that precious *Blood* which God hath long since *accepted* in consideration of our *Pardon* and *eternal Life*, he continually obtains *Power* and *Authority* from God to *bestow* on us the Blessings he intercedes for. So that now we have not only God's Word, but also the *Suretyship* of our Saviour, to depend on ; who not only stands engaged to us for God, that he shall *perform* all his *Promises* to us, but hath also right and power upon the just *Claim* of his *Sacrifice* to oblige him to perform them. So that, as God, in condescension to the pitiable Diffidence of *guilty* Minds, hath been graciously pleased to *seal* his Promises with his Oath ; so that he might leave us no *Umbrage of Distrust*, he hath superadded to both the collateral Security of a *Mediator* for the Performance of them ; of a Mediator that hath purchased of him all the Blessings he hath *promised* us, and paid for them with his own *Blood* ; and so is not only *obliged* to sue for them at the *Throne* of his *Grace*, but also *authorized* to claim them at the *Tribunal* of his *Justice* ; and, in a word, of a Mediator in whose Hands he hath actually deposited all the Blessings he hath promised us, and made his *Executor* in *trust* for the Performance of his *Bequests* to the *Heirs of Promise*. So that now to distrust the Performance of his Promise to us, is not only to *suspect* God's *Word* and his *Oath*, which are altogether

gether as sacred and inviolable as his *Godhead*, but also to *question* the *Security*, and *arraign* the *Fidelity* of a *Mediator* that *died* for us; that *purchased* for us with his own *Blood* all the Blessings which God hath promised us, by vertue whereof he not only *rightfully* claims them of God, but hath also *actually* received them in *our* behalf. So that now we cannot be defeated of them, unless he will *with-hold* them from us; and he cannot with-hold them from us without *violating* his *Trust*, since it is for *us*, and in *our* behalf, that God hath deposited them in *his* Hands: And can we imagine that he who was so true and kind a Friend to *us*, as to lay down his Life to *purchase* them for *us*, will now be so *unkind*, and *unfaithful* together, as to *detain* them from *us*, when God had *intrusted* him with them in *our* behalf, and fully *impowered* and *authorized* him to bestow them on *us*? Having therefore the *Security*, not only of God's *Promise* and *Oath*, but also of our Saviour's *Kindness* and *Fidelity*, for the Performance of *God's* Part of the New Covenant if we perform *ours*, what an infinite Encouragement must it give us to forsake our Sins, and return to our Duty? For now, if we repent, we have no more reason to *question* God's *pardoning* and *forgiving* us; if we persevere to the end in *well-doing*, we have no more cause to *doubt* of his *crowning* us with *eternal Happiness*, than we have to distrust our present *Being* and *Existence*. If therefore the most *ample* Assurance that God *himself* can give *us* of *his* Mercy and *our* Happiness, hath any force in it to oblige us to *repent* and *amend*, *this* our Saviour's *Intercession*, you see, *fairly* proposes to *us*: So that if
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this Proposal doth not effectually influence our *Hope*, and thereby *excite* and *animate* our *Endeavours*, it is impossible that any Encouragement should ever *move* or *affect* us.

And thus you see, in all these several Particulars, how *effectually* this way of God's communicating his Favours to us, through the *Intercession* of our Saviour, tends to our *Reformation* and *Amendment*; what a *fruitful* Topick of *Motives* it is to induce us to *Repentance*, and how *pathetically* it *addresses* to every *Affection* in us that is capable of *Persuasion*; what awful and reverential *Thoughts* of Almighty God it suggests to our Minds, to *dispose* our *stubborn* Wills to an humble Submission to him; what an horrible Representation it makes of our *Sins*, and of God's *Wrath* and *Indignation* against them; and what a dreadful Alarm it gives to our *Fear*, to *rouze* and *awake* us out of our *sinful* Security: And, in a word, how *powerfully* it *encourages* us to *draw near unto God*, and to make our *Addresses* to him with an *humble* and *generous* Freedom; and what *vast* Assurances it gives our Hope of his *gracious* Intentions towards us, if we *repent* and *amend*. All which considered, one would think it were *impossible* for any Man that *believes* and *understands* this wonderful Method of Mercy, not to be *moved* and *affected* by it; and certainly that Man who hath *Obstinacy* enough to *withstand* all its *Persuasions*, and *finally* to *defeat* and *baffle* those *powerful* Attempts which it makes to *reclaim* him, is a Creature not to be moved by *Reason* and *Argument*. For in this he hath conquered the greatest Motives of all sorts that can be urged to persuade Men, and
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when once he is got beyond the *reach* of *Persuasion*, and no Motive of *Ingenuity*, or *Hope*, or *Fear*, can *affect* him, his Condition is *desperate*, and his *Obstinacy incurable*. Wherefore, as we would not *finally* disappoint this *wonderful* Contrivance of God to *reclaim* us, and *thereby* render ourselves for ever *desperate*, let us at length be persuaded *seriously* to consider the *Motives* and *Arguments* it proposes to us, and never to cease *urging* and *pressing* them upon our own Souls, till they have *conquered* our *obstinate* Wills and *prejudiced* Affections, and finally *captivated* us into a *free* Compliance with their *powerful* Persuasions. For if through our wilful *Neglect* and *Inconsideration* this *mighty* Project of Mercy prove utterly *unsuccessful* with us, it is certain we have sinned ourselves past all *hope* of *recovery*; and it will be *in vain* to make any farther experiment on us. And when we have once *baffled* this last and most powerful Remedy of the divine Goodness, what remains, but that it should give us up, and utterly *abandon* us to the just Desert and dire Effects of our own *Folly* and *Obstinacy*?

S E C T. VI.

Of the Kingly Office of our Saviour.

WHEN I first entred upon this Argument of the *particular* Offices of our Mediator, I proposed to *handle* them in the same Order that he *performed* and *executed* them: And accordingly,
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as he began with his *Prophetick* Office, of which his whole Life was a continued Ministry; so I have treated of this Office in the *first* place: And as from his *Prophetick*, he proceeded to his *Priestly* Office, one Part of which he executed on the *Cross*, where he offered himself a *Sacrifice* for the Sins of the World; and the other upon his *Ascension* into Heaven, where he *presented*, and still *continues* to present his Sacrifice to the Father by way of *Intercession* for us; so I proceeded, in the next place, to treat of his *Priesthood* in both the Parts of it. And now, in the *last* place, in pursuit of the same Order, I proceed to his *Regal* or *Kingly* Office; which was the last he entered upon, after he had *finished* his *Prophecy*, *offered* his *Sacrifice*, and *presented* it to his Father in Heaven. For so, in Scripture, the *Regality* of Christ is always spoken of, as successive both to his *Prophetick* and *Priestly* Office, and as the Fruit and Reward of his faithful Discharge and Execution of them. So, *Phil. ii. 8, 9, 10.* it was, *because he humbled himself, and became obedient to death, even the death of the Cross; that God highly exalted him, and gave him a name which is above every name; that at the name of Jesus every Knee should bow, of things in heaven, and things in earth, and things under the earth.* And, *Rom. xiv. 9.* the Apostle tells us, that it was for this end that Christ both died, and rose, and revived, that he might be Lord both of the dead and living: And accordingly the Angels in *St. John's* Vision attribute his *Advancement* to his *Regal* Dignity to the *Merit* of his *Death* and *Sacrifice*, *Rev. v. 12.* *Worthy is the Lamb that was slain to receive power, and riches, and wisdom,*
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and strength, and honour, and glory, and blessing. And hence his *sitting at the right hand of God*, which is the great *Scripture-Metaphor* by which his *Regal Authority* is expressed, (of the Sense and Meaning of which, *vide Pearson's Exposition of the Creed*, p. 277, 278, 279.) is mentioned as the Fruit and Consequence of his *Death and Intercession*. So, *Heb. i. 3.* *when he had by himself purged our sins*, i. e. by dying for us on Earth, and presenting his Sacrifice in Heaven, *he sat down at the right hand of the Majesty on high*: And *Heb. x. 12.* *But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God*: And so also, *1 Pet. iii. 22.* we are told, that it was upon *his going into Heaven*, i. e. to present his Sacrifice to his Father there, that he was advanced to the *right hand of God*, and that *Angels, and Authorities, and Powers, were made subject to him*. For his *going into Heaven* was a *Priestly Act*, corresponding to the High Priest's going into the *Holy of Holies*, to present his Sacrifice to God there: So that Christ's first Arrival into Heaven, and presenting his Sacrifice there, is the Beginning and Commencement of his *Intercession*; in answer to which, he first received of his Father the Royal Power and Authority which he exercises both in *Heaven and Earth*: And it is by virtue of the Continuance of that his *Priestly Intercession*, that this his *Royal Power* is continued and perpetuated to him. So that as he is a *Royal Priest*, i. e. a Priest invested with *Regal Power* to bestow the Blessings he intercedes for; so he is a *Sacerdotal King*, i. e. a King that holds his *Regal Power* in the *right and virtue* of his

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Priestly Intercession. For it is by the *Continuance* of his *Intercession*, that he obtains the *Continuance* of his *Royal Authority*, to bestow those Blessings on us which he intercedes for. So that as Christ *intercedes* in the vertue of his *Sacrifice*, so he *rules* in the vertue of his *Intercession*. And accordingly you find in Scripture his *Ascension* into Heaven, there to intercede for us, represented as a *triumphal* Progress to his *Coronation*; wherein, after the manner of *Princes*, in that glorious *Solcmnity*, he scatters a *Royal Largess* among his Subjects, *Ephes.* iv. 8. It is true, before his *Ascension*, he tells his Disciples, that *all power was given him in heaven and earth*, *Matth.* xxviii. 18. But this, it is evident, he spake by way of *Prolepsis* or *Anticipation*, a very usual Scheme of Speech in Scripture; which is to express things of *certain Futurity* as if they were *actually* existing: According to which Scheme, *all power is given me* imports no more, than *all power is shortly to be given me*, i. e. upon my *Ascension* into Heaven. For so it is evident our Saviour must be understood in that *parallel Expression*, *John* v. 22. *The Father judgeth no man, but hath committed all judgment to the Son*; which Words he spake long before his *Death*, when it is evident, that *all Judgment*, i. e. *Universal, Regal Authority* was not *actually* committed to him, but there was only a *certain Futurity* of it. For so he himself tells us, that his *sitting down with his Father on his Throne*, or *Investiture* with that *Regal Authority* which he now exercises, was the *Reward* and *Consequence* of his *overcoming*, or consummate *Victory* on the Cross, *Rev.* iii. 21. By all which it is evident, that it was upon his *Ascension*

into Heaven, and Oblation of his Sacrifice *there*, by way of *Intercession*, that Christ was installed in his *universal mediatorial Kingdom*. It is true, our Saviour had a *particular Kingdom* in *this World*, viz. the *Jewish Church*, not only before his *Ascension*, but before his *Incarnation*, as I shall shew hereafter; but as for that Right of Dominion over the *Gentile World* too, by which he became *universal Lord and King*, he was not invested with it till his *Ascension* into Heaven; and therefore he himself tells us, that his *Mission* into this World was purely *to the lost sheep of the house of Israel*, Matth. xv. 24. And accordingly in the pursuance of this his *Mission*, when he sent forth his Ministers to preach his Gospel, he orders them *not to go into the way of the Gentiles, nor to enter into the City of the Samaritans; but to go rather to the lost Sheep of the House of Israel*, Matth. x. 5, 6. Which implies, that at that Time he was not *actually* authorized to *subdue* and *reduce* the Gentiles under his Dominion, but that his Authority extended only to the *Jewish Nation*. But when he had told his Disciples, in that *proleptical* Speech after his *Resurrection*, that *all Power was given him in Heaven and Earth*, it immediately follows, *go ye therefore and teach all Nations, baptizing them in the Name of the Father, &c.* As if he had said, *Now my Commission and Authority is enlarged, and I am made universal Lord and King, go ye therefore in pursuance of it, and by your Ministry endeavour to reduce all Nations under my Dominion.* And hence it was that the *Mystery* of the *calling* of the *Gentiles* into the *Kingdom* of Christ was not *revealed* till after his *Ascension*, vide *Acts* xi. 18.

because it was *upon* his Ascension that he received his *universal kingly* Authority over them, and till *then* it was to no purpose to reveal it. So that it was over the *Gentile* World *peculiarly* that he received Power and Dominion upon his *Ascension* into Heaven; he was King of the *Jews* long before, but upon his Ascension he was invested with a Right of Dominion over the *Gentiles* too, and thereupon became the *universal* Lord and Monarch of the World under the most high God and Father of all Things. But this I shall have occasion farther to explain hereafter.

In the Prosecution of this great Argument, I shall endeavour these Six Things:

First, To give an Account of the *Beginning* and *Progress* of this *Kingdom* of Christ.

Secondly, To explain the *Nature* and *Constitution* of it.

Thirdly, To shew who are the *Ministers* of it under Christ.

Fourthly, To assign and explain the *regal* Acts which Christ *hath*, and *doth*, and *will* hereafter exercise in it.

Fifthly, To give an Account of the *End* and *Conclusion* of it.

Sixthly, and lastly, To shew the *Reason* and *Wisdom* of this Method of God's governing sinful Men by this his *mediatorial* King Christ *Jesus*.

S E C T.

S E C T. VII.

Of the Rise and Progress of Christ's Kingdom.

AS for the first, viz. the *Beginning and Progress* of Christ's Kingdom, I shall endeavour to give an Account of it in these following Propositions:

First, That the Kingdom of Christ is founded upon the *New Covenant*.

Secondly, That the New Covenant commenced immediately after the *Fall*, and was afterwards particularly renewed to *Abraham* and his Posterity.

Thirdly, That upon its first Commencement, Christ was the *Mediator* of it; and so he continued all along in that particular *Renewal* that was made of it to the People of *Israel*.

Fourthly, Therefore, that as *Mediator* of this Covenant, Christ was *King* of all that were admitted into it, and particularly of *Abraham* and his Posterity; or the People of *Israel*, with whom it was renewed.

Fifthly, That after his coming into the World, he still retained his Title of *King of Israel* in particular, till they finally rejected him, and the Covenant in which his Kingdom is founded.

Sixthly, That tho' the main Body of that Nation rejected him, yet there was a Remnant of it that received and acknowledged him as their right-ful Lord and King.

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Seventhly, That *this* Remnant still continued the same *individual* Kingdom of Christ with the former, tho' very much *reformed* and *improved*.

Eighthly, That to this individual Kingdom of Christ, thus reformed and improved, was *super-added* all those *Gentiles* that were afterwards converted to *Christianity*.

First, That the Kingdom of Christ is founded in the *New Covenant*. For it is by the New Covenant that *he* engages himself to us to be our *gracious* and *merciful* Lord, and that *we* engage ourselves to him to be his *faithful* and *obedient* Subjects; and from these *mutual* Engagements results the *Relation* of *King* and *Subjects* between him and us. So that the *Church* or *Kingdom* of Christ consists of all those *People*, *Nations*, and *Kindreds*, who have been admitted into this *Covenant-Relation* to him, wherein by a *solemn* Vow of *Faalty* and *Allegiance*, they have indispensably obliged themselves to *serve* and *obey* him. But of this I shall have occasion to discourse more largely hereafter.

Secondly, Therefore this New Covenant *commenced* immediately after the *Fall*, and was afterwards in a particular manner *renewed* to *Abraham* and his Posterity. For the New Covenant was a Plank thrown forth to Mankind *immediately* after that woful Shipwreck that was made by the *Fall*; for no sooner had God denounced his *deserved* Doom on our *lapsed* Parents, but to support them from *sinking* into utter *Desperation*, he subjoins that gracious *Promise*, Gen. iii. 15. *The Seed of the Woman shall bruise the Serpent's Head.* Where by
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the *Seed of the Woman*, not only *Christian*, but the ancient *Jewish* Interpreters, understand the *Messias*; and by the *Serpent*, the *Devil*; who in the Form of a *Serpent* had tempted our first Parents to that *fatal* Revolt, which drew after it all those *miserable* Consequents, which their Posterity have groaned under ever since. By the *Messias* his *bruising the Serpent's Head*, is meant his *assaulting* and *crushing* under Foot the very *Seat* of all his *Strength* and *Power*, and finally *rescuing* Mankind from under his *Dominion* and *Tyranny*. For this Promise was the first *Dawning*, the *Morning Twilight* of the New Covenant; and so far as we can find, the *only* Discovery of it to the *Old World*; and therefore in all Probability was the *sole* Ground and Object of that *Faith* by which *Abel* and *Enoch* were *justified* in the Sight of God, *Heb. xi. 4, 5*. For tho' that Promise was but a *dark* and *obscure* Intimation of the *Gospel-Covenant*, yet thus much it plainly proposed to them, that from the first Parents of the World there should *descend* a certain Person, who should conquer the *Devil*, that had conquered *them*, and thereby repair the Damage of *their* Apostasy; by *believing* of which it seems, and acting *accordingly*, they found *Grace* and *Favour* in the Sight of God. But however, it is apparent that the *New Covenant* was in force in the Time of the *Old World*; because it is evident, both that the *Faith* of the *antediluvian* Patriarchs was *actually* accepted by God, and that their *Faith* could upon no *other* Account have *been* accepted by him, but only in the Vertue of *this* New Covenant.

But after the Flood God more *clearly* and *expressly* renewed this gracious Covenant with *Abraham* and his Children, *Gen. xii. 2, 3.* where he promises to *bless him, to make his name great, and himself a blessing, and to bless them that blessed him, and curse them that cursed him; and in him, that is, in the Messias, who should descend from him, and Gal. iii. 16. to make all the Families of the Earth blessed.* Which Covenant he again renews to him, *cap. 13. and cap. 15.* and then in *cap. 17.* he yet again renews it more *largely* and *solemnly*, assuring him, not only that *he should be a Father of many Nations, &c.* but that *that Covenant should extend to his Posterity as well as to him; and that he would be a God to him, and to his Seed after him; immediately after which he institutes the Ceremony of Circumcision, for a perpetual Seal and Ratification of his Covenant between him and them; and upon this Covenant it was that the Jewish Church was founded; for so Circumcision, which was the standing Seal of this Covenant, was also the standing Rite of Admission into that Church; which is a plain Argument, that to be a Member of that Church, and a Confederate in this Covenant, was one and the same thing, because they were admitted both by one and the same Rite.* Now from the New Testament it is evident that this Covenant with *Abraham*, upon which the *Jewish Church* was built, was the *Gospel* or *New Covenant*; for so, *Gal. iii. 8.* the Apostle calls the Delivery of this Covenant, *preaching the Gospel to Abraham*; which must be apparently false, if *this* and the *Gospel-Covenant* were not the *same*. And
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in *ver.* 29. he tells them, *If ye be Christ's, i. e.* true Christians, *then are ye Abraham's Seed; i. e.* that spiritual Seed to whom the Covenant with *Abraham* extends, and *Heirs according to the Promise; i. e.* of that Covenant. But how could they be *Abraham's Seed* by being Christians, and *Heirs to the Promise of Abraham's Covenant*, if the Seed with whom *Abraham's* Covenant was made, were of a different Religion from Christians, and the Covenant itself were of a different Kind from the Christian Covenant? But that it was the very same, appears yet further; because, in the first place, it requires the same Condition, *viz.* an obediential or practical Faith; for so, *Gen. xv. 6.* it is said, that *Abraham believed in the Lord, and he accounted it to him for righteousness; i. e.* tho' he had formerly been guilty of many Sins, and at present could not challenge any Reward from God, yet upon that obedient Faith which he exercised, God acquitted and justified him; or, which is the same thing, dealt with him as if he had been perfectly righteous; and accordingly his Circumcision, which was the Ratification of that Covenant, is in *Rom. iv. 11.* called the Seal of the Righteousness of Faith, *i. e.* of his Justification, or being accounted righteous, and dealt with accordingly by God, upon his Faith or practical Assent to God's Promise. And accordingly the Apostle, *Gal. iii. 9.* thus concludes, *So then they which be of Faith, i. e.* sincere Believers, as *Abraham* was, *are blessed with faithful Abraham;* in which Words he expressly asserts, that *Abraham* and Christians are blessed upon the same Terms, *viz.* upon an obediential and practical Faith.

And as *Abraham's* required the same *Condition* with the *New Covenant*, so it also contained the same *Promises*; for altho' those *Promises*, according to the *outside* and *literal* Sense of them, do contain only *temporal* Blessings, yet it is apparent that they had all the *eternal* Blessings of that *New Covenant* *lock'd* and *treasured* up in the *mystical* Sense of them; for thus *St. Paul* expressly tells us, that the *Justification* of the *New Covenant* was *couch'd* in that *Promise* that was made to *Abraham*, Gal. iii. 8. *The Scripture* foreseeing that *God* would justify the *Heathen* thro' *Faith*, preached the *Gospel* before unto *Abraham*, saying, *In thee shall all Nations be blessed*; which necessarily implies, that in that *Blessing* was included their *Justification* in the Sight of *God*. And as for *divine Grace* and *Assistance* to enable Men to *repent* and *persevere* in well-doing, the *Prophet Micah* tells us, that one Part of *God's* performing his *Truth* unto *Jacob*, and his *Mercy* to *Abraham*, consisted in his *subduing* our *Iniquities*, and *casting* our *Sins* into the *Depths* of the *Sea*, Micah vii. 19, 20. And lastly, As for *eternal Life*, the *Apostle* plainly tells us, that *God* gave the *Inheritance*, i. e. of *Justification* to *eternal Life*, to *Abraham* by *Promise*, Gal. iii. 18. upon which *Gift* we are assured that *Abraham* looked for a city which hath foundations, whose builder and maker is *God*, Heb. xi. 10. Since therefore both the *Conditions* required, and the *Blessings* promised in *Abraham's* and the *New Covenant*, were in all Particulars the same, it necessarily follows that they were one and the same *Covenant*. It is true indeed, as to the *Manner* of the *Revelation* of

of it there was a vast difference; for whereas in the *Gospel* it is revealed throughout with the greatest *Clearness* and *Perspicuity*, and in *plain* and *literal* Terms, it was delivered *veiled* to *Abraham* and his Posterity under *general* and *obscure* Expressions, which at best exhibited to them but a *dark* and *confused* Apprehension of it. But however it is still the *same* Covenant, notwithstanding it be thus *differently* expressed; even as it is the *same* Sun that sometimes is *overcast* with *Clouds*, and other times *shines* forth with a full *Splendor*.

Thirdly, From the very first *Commencement* of this Covenant *Christ* was *Mediator* of it, and so hath continued all along under that particular *Renewal* of it which God made to the People of *Israel*. For the Scripture expressly affirms that he is the *Mediator* and *Surety* of this *new* and *better* Covenant; that is, that it is he, who as our *Advocate* with God, obtains for us the Blessings of this Covenant; and who, as our *King* under God, *dispenses* them to us: And if he be thus the *Mediator* of this Covenant *now*, he must have *always* been so, even from the *Fall*, upon which it commenced, to his *Ascension* into Heaven; otherwise the New Covenant, upon which he now mediates, must have been four thousand Years *without* a *Mediator*: Which, considering the whole *State* and *Condition* of it, can by no means be allowed. For besides that the *Fall* of Man was the *reason* why God withdrew himself from all *immediate* Converse with him; and that therefore it is reasonably to be presumed, that whatsoever Converse he had with him *afterwards*, it was through a *Mediator*, there is nothing more evident from

from Scripture, than that *this* very Covenant, which is the standing *Medium* of God's *Converse* and *Intercourse* with Men, was granted to us by God, in *consideration* of Christ's *Death* and *Sacrifice*. Since therefore it was granted long *before* Christ *died*, even from the *Fall* of *Adam*, it must be granted upon Christ's *obliging* and *engaging* himself to the Father to die for us *in the fulness of time*: Which Engagement of his was *virtually* and *in effect* an *offering* up himself a *Sacrifice* for us; God being as much secured of it, upon his Engagement, as if he had *actually* performed it. Upon which account he is called *the Lamb slain from the foundation of the world*, Rev. xiii. 8. because upon his *obliging* himself to die for us, which was *immediately* after the Fall, the *Event* became as *certain* and *infallible*, as if in that very *Moment* he had breathed out his Soul upon the Cross. And accordingly God *proceeded* on it as on a *sure* and *certain* Fund, and in *consideration* of it granted the New Covenant to the World. Hence the Apostle tells us, that it was *by means of his death* that there was *redemption for the transgressions that were under the first Covenant*, Heb. ix. 15. Since therefore it was in *consideration* of Christ's *future* Sacrifice, that God *first* granted this Covenant to Men, it necessarily follows, that upon the *same* Consideration, he at the same time *appointed* Christ to be the *Mediator* of it; because, as I shewed before, he is Mediator in the *Right* and *Vertue* of his *Sacrifice* by which he obtained it: And therefore since his Sacrifice had the same virtue in it when it was *future*, as it hath now when it is *past*, he had the same right to be Mediator

Mediator of it *then*, as he hath *now*. In short, *Christ's* Sacrifice was as *certain* in God's Account, and therefore as *prevalent* with him, *before*, as *after* it was offered: And therefore since his *Mediatorship* of the New Covenant is wholly owing to the Prevalence of his Sacrifice, there was the same reason why God should admit him to be Mediator of it before it was offered, as after; and accordingly long before he offered up his Sacrifice, he is called the *Angel* or Minister of the Covenant, Mal. iii. 1. And St. Paul expressly tells us, that four hundred and thirty Years before the Law of *Moses* this Covenant was *confirmed of God* to *Abraham in Christ*, Gal. iii. 17. and if it was then *confirmed in Christ*, it is certain that then *Christ* was the Mediator of it.

Fourthly, *Christ's* being always Mediator of this Covenant necessarily implies his having been always *King*, under God, of *all* that ever were admitted into it, and *particularly* of the People of *Israel*; because his *Kingly* Office is so *necessary* and *essential* a Part of his *Mediatorship*, that he cannot be properly a Mediator *without* it. For to mediate as he doth between God and Men, is to act *authoritatively* for and in the behalf of *both* Parties: So that if he act only for *one*, he cannot be truly said to be a Mediator between *both*; but in his acting *authoritatively* for *God* consists his *Royalty* or *Kingly* Office, as you may see p. 7, 8. and if his *Mediatorial* Office necessary includes a *Kingly* Power, to be sure that Power must extend to *all* that ever were admitted into the Covenant upon which he mediates. For how can any Man be admitted into that *Covenant*, of which he
is

is the *authorized* Mediator, without being subject to all the *Authority* which his Mediatorship necessarily implies?

Hence therefore it follows, that Christ hath been *always* King of the *Church of God*, or *confederate Society* of the true Worshippers of him, in *all* Ages of the World. For thus in the *Old World* St. *Peter* tells us, 1 *Peter* iii. 19. that by that very Spirit whereby Christ rose from the Dead, *he went and preached to the spirits in prison*; i. e. by *Noah*, who by the immediate Inspiration of the Holy Spirit was a *Preacher* or Herald of *Righteousness*, Christ preached to the *Spirits* or *Souls* of Men, whilst they were yet *shut up* in, and *united* to their *Bodies*, long before that general *Separation* of their *Souls* from their *Bodies* which was made by the Flood. *Vid.* Dr. *Ham.* in *Loc.* At this time I say, whilst they were yet *alive*, Christ *preached* to them, to warn them of that general Destruction which was *pursuing* them, and would ere long *overtake* them, unless they *speedily repented*: Which shews, that long before the Flood Christ acted as a *King*, in issuing out by his Heralds his *royal* Proclamations to Men, to *declare* his *Will* and *Pleasure* to them, and *warn* them of the fatal Consequence of their *Disobedience* to it.

Soon after the Flood, Mankind almost *universally* apostatized from God to *Idolatry*; so that the *Church*, or *Society* of the true Worshippers of him, was quickly reduced into a very *narrow* compass: So that four hundred Years after, it seems very probable, that *Melchisedeck* was the *only* King in the World who was not an *Idolator*. And
now

now God seeing his Church almost *totally* extinguished by this *general* Defection of Mankind from his Covenant, to *recover* and *repair* it, he calls *Abraham* out of his *Idolatry* and *idolatrous* Country; and with him and his Posterity *renews* the New Covenant which the rest of Mankind had *renounced* and *deserted*: And to *secure* them from ever revolting from it, he *seals* and *ratifies* it with them by a Sign in their Flesh, *viz.* that of *Circumcision*; which he gave them as a Mark to *distinguish* and preserve them *distinct* from the idolatrous Nations round about them. And when afterwards the Posterity of *Abraham* was multiplied in *Egypt* into a numerous Nation, and this *Rite* of *Circumcision* being by *Ismael* and *Esau* derived to *their* Posterity, and so made common to *other* Nations with *Israel*, God, to renew this Distinction, gives them the *Ceremonial Law* upon their coming out of *Egypt*: One great Design of which, even as that of *Circumcision*, was to *diversify* them from their *neighbouring* Idolaters by *contrary* Rites and Observances. And hence the *Mosaick Law* is called by the Apostle *a middle wall of partition*, Eph. ii. 14. alluding to that middle Wall in the Temple which *divided* the Court of the *Jews* from the Court of the *Gentiles*, or *Gentile Proselytes of the Gate*; who, because they were not *circumcised*, were counted *unclean*, and upon that account divided from the *Circumcised* by a Wall of Stone of three Cubits high: And a little after, *ver.* 15. he calls this Law *the Enmity* between the *Jews* and *Gentiles*; because one great Design of it was to *divide* and *separate* the *Jews* from the *Gentiles*, and thereby to secure them from

from *revolting* from the New Covenant, by *mingling* and *confounding* themselves with Idolaters. By which means the New Covenant became in a manner *appropriate* to *Israel*, none being allowed *admission* into it, but only such as freely submitted themselves to the *distinguishing* Laws of that Communion, by which they were *separated* from all other Nations. Hence the Apostle tells us, that *to them pertained the Covenants*, Rom. ix. 4. *i. e.* the *New Covenant* itself, together with Circumcision, the Seal of it, which is also called a *Covenant*. And the same Apostle puts together, being *aliens to the commonwealth of Israel*, and *strangers to the covenants of promise*, as inseparable Concomitants; Eph. ii. 12. And hence it is that they are stiled God's *peculiar people*, Deut. xiv. 2. and his *peculiar treasure*, Psal. cxxxv. 4. because, by *this Covenant* which pass'd between God and *them* they were separated to God from all *other Nations*: And upon the same account also they are called the *Lord's portion*, and the *lot of his inheritance*; Deut. xxxii. 9. The New Covenant therefore being thus *particularly* confined to the People of *Israel*, whilst it continued so, Christ, who was *always* the *Mediator* of it, must be *particularly* the *Mediatorial* Head and King, that under the most High God and Father *ruled* and *governed* that Church and People. But because upon the Truth of *this Assertion* this *whole Argument* depends, I shall endeavour, as briefly as I can, to *evince* and *prove* in these following Propositions:

First, That there was a certain *extraordinary* Angel who frequently *appeared* and *spake* to the Jewish

Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes the *Angel of Jehovah*; who ordinarily assumed to himself *divine* Appellations, and to whom those holy Men ordinarily rendered *divine Honours*, and *Vows*, and *Sacrifices*.

Secondly, This extraordinary Angel was a *divine* Person, and no *created* Being.

Thirdly, That he was that divine Person that *descended* upon Mount *Sinai*, and from thence removed into the *Tabernacle*, and thence into the *Temple*.

Fourthly, That this divine Person was not *God the Father*.

Fifthly, That he was *God the Son*.

First, That there was a certain *extraordinary* Angel who frequently *appeared* and *spake* to the Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes the *Angel of Jehovah*, &c. Of which I might give innumerable Instances, but for brevity sake shall only mention two: The first is that of *Gen. xviii.* where we read of three *Men*, that is, as all agree, three *Angels* in *human* Shapes; one of which in *verse 13.* is expressly called *Jehovah*: After which, upon their going towards *Sodom*, the same *Jehovah* speaks to *Abraham* again, *ver. 17.* And *Jehovah* said, *shall I hide from Abraham that which I am doing?* And so again, *ver. 20.* Then in *ver. 22.* it is said, that the *Men* turned their faces from thence, and went up to *Sodom*, but *Abraham* stood yet before *Jehovah*; i. e. *two* of the *Angels* went their way to *Sodom*. For so, *ch. xix. v. 1.* we read *but* of two of them that arrived thither: So that the *Jehovah* before whom *Abraham* stood must be the *third* who staid

staid behind conferring with *Abraham*. In which Conference *Abraham* several times addressees to him under the Name of *Jehovah*; and, *ver. 25.* calls him *the Judge of all the earth*: And then, *ver. 33.* it is said, that *Jehovah went away when he had made an end of speaking unto Abraham*. The other Instance is in *Gen. xxviii.* from *ver. 12.* where you have, recorded, the Vision of *Jacob's Ladder*; above which, *ver. 13.* it is said, *Jehovah stood and said, I am the Lord God of Abraham thy Father, &c.* upon which *Jacob* when he awaked cries out, *Surely Jehovah is in this place!* *ver. 16.* Thereupon he sacrifices to him, *ver. 18.* calls the Place *Bethel* or the *House of God*, *ver. 19.* and offers a *Vow* to him, *ver. 20.* wherein he obliges himself to acknowledge him for his *God*, *ver. 21.* But, *ch. xxxi. ver. 11, 13.* this divine Person is called both the *Angel of God*, and the *God of Bethel*. And *Jacob* himself, in *Gen. xlviii. 15, 16.* calls him *the God before whom his father Abraham and Isaac did walk, the God which fed him all his life long, and the Angel which redeemed him from all evil.* And with this *God*, in the *Form of a Man*, we find *Jacob* wrestling a whole Night together, supposing him, as it seems, to be an ordinary Angel, *ch. xxxii. ver. 24.* but understanding afterwards who he was, he calls the name of the place *Peniel*, because he had seen *God face to face*, *ver. 30.* which *God*, in *Hos. xii. 4, 5.* is called, both the *Angel*, and the *Lord of Hosts*. And this divine Angel, or *Angel of God*, if you peruse the sacred History, you will find is the very same that afterward appeared to *Moses* in the *burning Bush*, and under him, conducted *Israel thro' the Red Sea and Wilderness* in

in the Appearance of a *Pillar of Fire and Cloud*; for so he is all along called promiscuously *Jehovah*, and the *Angel of Jehovah*, vide *Exod. iii. 2, 4. Exod. xiii. 21.* compared with *chap. xiv. 19.*

Secondly, That he was a *divine* Person, and no *created* Angel, is evident, not only from his *assuming* to himself the incommunicable *Name*, but also the incommunicable *Attributes* of *Jehovah*; for so he tells *Jacob*, not only that he was *Jehovah*, the God of *Abraham* his Father, and the God of *Isaac*, *Gen. xxviii. 13.* not only that he was the God of *Bethel*, where he anointed a *Pillar*, and vowed a *Vow* to him, *Gen. xxxi. 13.* but also that he was God *Almighty*, *Gen. xxxv. 11.* Whereas the *Psalmist* tells us, that *Jehovah* is God's Name alone, *Psal. lxxxiii. 18.* and *Almightiness*, as all agree, is an incommunicable Perfection of God; so that had this Angel been a *created* Being, it would have been the highest Degree of *Sacrilege* and *Profaneness* in him to *arrogate* to himself that incommunicable *Name* and *Attribute*. I know it is usually objected, that he assumed God's Name and Attributes, not as due to his *Person*, but to his *Character*, as he was the *Ambassador* of God, and so represented his Majesty; but where, I beseech you, was it ever heard that an *Ambassador* was allowed to assume the *Name* and *Titles* of his *King*? Would it not be deemed high *Arrogance* at least, if not *High-Treason*, for an *English* Ambassador in the Delivery of his Embassy thus to declare himself, *I am that high and mighty Prince James the Second, King of England? &c.* And can it be thought that God, who under the *Jewish* Oeconomy was so peculiarly jealous of his Honour, and had such

peculiar Reason for it, considering the infinite *Proneness* of that People to *Idolatry*, would not only *permit*, but *authorise* a Creature to assume *his* Name and Attributes; and not only *avouch* itself to be *God*, but also arrogate his *incommunicable* Perfections and Prerogatives? The *Prophets* we know were God's Ambassadors as well as the *Angels*, but yet they never presumed to call themselves *God* or *Jehovah*, or to arrogate *Omnipotence* to themselves, which yet they had as much Right to do as *this* Angel, supposing him to be a *created* Being; but on the contrary, whereas this Angel always spake in his *own* Name, and delivered what he said as his *own* Word, the *Prophets* always spake in a different Stile, and still ushered in what they delivered with a *Thus saith the Lord*; and the same to be sure this blessed Angel would have done, had he been *only* an Ambassador from God. But besides that he assumed God's *Name and Attributes*, he not only *admitted*, but *required* divine Honours to be rendered to him; for so, as hath been shewn before, he not only *admitted* *Jacob* to offer *Sacrifice* and a religious *Vow* to him, and therein to *devote* himself to him as to his *God*, but also *required* him to *make* and *dedicate* an Altar to him at *Bethel*, Gen. xxxv. 1. so also he admitted *Joshua* to *fall on his Face to the Earth and worship him*, and not only so, but bids him *loose his Shoe from off his Foot*, telling him that *the Place whereon he stood was holy*, as being consecrated by his divine Presence, *Joshua* v. 14, 15. And the same *Command*, enforced with the same *Reason*, he gave before to *Moses* out of the *burning Bush*, Exod. iii. 5. And to name no more, he received a *Burnt-offering*,

offering, and a *Meat-offering* at the Hands of *Manoah* and his Wife, *Judg.* xiii. 23. And is it likely that any created *good* Angel would ever have *admitted* these Things, especially considering how strictly *St. John* was *forbid* by the Angel, at whose Feet he fell down, to worship him? *See thou do it not, I am thy Fellow-servant*——worship God, *Rev.* xix. 10. and so again, *Rev.* xxii. 9.

Thirdly, That he was also that divine Person that *descended* upon Mount *Sinai*, and from thence removed into the *Tabernacle*, and thence into the *Temple*, is evident from what is recorded of him, *Numb.* xxii. 22, &c. where we have the History of the *Angel of the Lord's* meeting *Balaam* on the Way as he was going to curse the People of *Israel*. Now that by *that* Angel there is meant this *divine* Angel, or Angel *Jehovah*, appears first from *ver.* 32. where he tells *Balaam*, *Behold I am come out to be an adversary, because thy Way is perverse before me, i. e.* it is contrary to that Will of mine which I declared to thee, *ver.* 12. where it is said, that *God said unto Balaam, Thou shalt not go with them, thou shalt not curse the People, for they are blessed*; which is a plain Evidence that this *God* and that *Angel of Jehovah* were the *same* Person. And then, secondly, *ver.* 35. it is said, that this *Angel of Jehovah said unto Balaam, Go with the Men, but only the Word that I shall speak unto thee, that thou shalt speak*; where he that afterward spake unto him, and instructed him what he should say to *Balak*, is expressly called *God* and *Jehovah*; for so, *Numb.* xxiii. 4, 5. it is said, that *God met Balaam*, and that *Jehovah put a Word in his mouth*;

whence it appears, that this *God* and *Jehovah* was the same Person with that *Angel of the Lord* that gave him that Charge, *but only the Word that I shall speak unto thee, that shalt thou speak.* But then thirdly, and lastly, *Balaam* himself calls the Apparition of this Angel, *the Vision of the Almighty*, Numb. xxiv. 4, 16. which shews that this Angel was the *Almighty* himself.

Now this Angel *Jehovah*, *Balaam* in his inspired Parable calls *Jehovah* the *God and King of Israel*, and the *God that brought them out of Egypt*, Numb. xxiii. 21, 22. which is the very Stile of that God that descended upon Mount Sinai, *I am Jehovah thy God, that brought thee out of the Land of Egypt*, Exod. xx. 2. which is a plain Argument that it was all but one and the same Person.

But then, *Judg.* ii. we have the History of another Appearance of this great *Angel of Jehovah*, who, as we are told in *ver.* 1. *came from Gilgal unto Bechim*; and by what he there saith of himself, it is evident that he was that very God that came down upon Mount Sinai, and afterwards dwelt in the *Tabernacle*; for there he declares, that it was he that *made them go up out of Egypt, and brought them to the Land which he swore unto their Fathers*; which is the Language of that God that dwelt in the *Tabernacle*, *vide* Exod. xxxiii. 1. That it was he that said, *I will never break Covenant with you, and ye shall make no League with the Inhabitants of this Land, and that they should throw down their Altars*: But, saith he, *ye have not obeyed my Voice; why have ye done this? Wherefore I said, I will not drive them out from before ye,*
but

but they shall be as thorns in your sides, and their Gods shall be a snare to you, ver. 1, 2, 3. which are the very Words of God from the Tabernacle, as you may see, *Exod. xxxiv. 12, 13. Numb. xxxiii. 55.* which is a plain Argument that *this* Angel, and *that* God that dwelt in the Tabernacle, were one and the same Person.

And then, that he was the God that afterwards fixed his Abode in the *Temple*, is very apparent; for besides that no Body questions but that it was the *same* divine Person that brought *Israel* out of *Egypt*, led them thro' the *Wilderness*, came down upon Mount *Sinai*, resided in the *Tabernacle*, and that afterwards removed into the *Temple*, we have a *particular* Evidence that *this* Person was the *Angel Jehovah* in *Isai. vi. 1.* where the Prophet tells us, that he *saw Jehovah sitting on a Throne, high and lifted up, and his Train filled the Temple*; by which it is evident that he appeared to him in a *visible* Form, else how could the Prophet have *seen* him? and that *sitting*, which is a *corporeal* Posture? But this the second Verse puts out of all Doubt, which attributes to him a *Face* and *Feet*, implying, that *his* Appearance was in a *human* Form, the very same in which this *Angel Jehovah* was wont to make his *Appearance* to Men; and then that Prophet concludes, that *he should certainly die, because his Eyes had seen the King, the Lord of Hosts*; which is the same terrible Apprehension that Men always expressed upon the *Appearance* of this *Angel Jehovah*. Thus upon the Sight of him *Manoah* cries out, *We shall surely die, because we have seen God*, *Judg. xiii. 22.* and so also *Gideon*, *Judg. vi. 22.* and the Children

of *Israel*, *Exod. xx. 19.* and *Moses* himself, *Exod. iii. 6.* So that among the Ancients it seems it was a *received* Opinion, that the *Appearance* of this *illustrious* One did commonly *forebode* Death unto those that *beheld* him. Since therefore the Prophet had the same *dreadful* Apprehension upon his *Vision* of *God* in the *Temple*, that all Men had before him upon the *Appearance* of this *Angel Jehovah* to them, it is at least very probable that *that* *God* and *this* *Angel* were the same divine Person.

Fourthly, That this divine Person was not the most high *God the Father*. For besides that our Saviour tells the *Jews*, *that they had not heard the Father's Voice at any time, nor seen his Shape or Appearance*, *John v. 37.* which is a plain Evidence that that *divine* Person who *spake* and *appeared* to their Fathers in a *human* Voice or Shape, was not *God the Father*; of whom the same Apostle tells us, *that no Man hath seen God at any time*, *John i. 18.* whereas it is expressly said of *Moses* and *Aaron*, *Nadab* and *Abihu*, and the *Seventy Elders of Israel*, *that they saw the God of Israel*, *viz.* upon *Mount Sinai*; and, as it is evident from the Text, it was in a *human* Shape that they saw him, for *there were under his Feet as it were a paved Work of Saphir-stone*, *Exod. xxiv. 9, 10.* and if he appeared to them with *Feet*, it is reasonable to suppose that he appeared with all the *other* Parts of a human Body; for tho' *Moses* tells the People, *that they saw no Similitude* on the Mount, *but only heard a Voice*, *Deut. iv. 12.* yet this doth not at all hinder, but that *Moses* and the *Seventy Elders* with him *might*, and *did*; for so when *Moses* desired to see the *Glory of God* upon the Mount, *God* tells

tells him, *Thou art not able to see my Face*, i. e. by reason of the *Glory* and *Lustre* of it, *for no Man shall see my Face and live*; i. e. no Man can endure, without great hazard of his *Life*, the *Brightness* and *Splendor* of my Countenance; and from this Passage in all Probability sprang that common Opinion in Mens Minds, that *they should surely die* whenever they saw God, or the *Angel Jehovah*; and then God proceeds, and tells *Moses*, that he would place him *in the Cleft of a Rock*, and cover him with his Hand whilst he passed by; and that when he was passed by, he would take away his Hand, and permit him to see his back Parts, *Exod. xxxiii. 20, 21, 22, 23*. By all which it seems evident that this *Apparition* of God upon the Mount, which *Moses* and the *Elders* saw, was in a *human* Form, since it had not only *Feet*, but *Face* and *Hands*, and *back Parts*; which is not only a farther Evidence that this God was the same divine Person with that *Angel Jehovah*, who appeared so often in *human* Shape, but also a plain Argument that he was not *God the Father*, who, as *St. John* tells us, was never seen in any Shape or Appearance whatsoever. Besides all which, I say, how can the *Father*, who is the *first* and *supreme* Person in the holy Trinity, from whom both the *Son* and *holy Spirit* are sent, be in any Sense stiled (as this *divine* Person of whom we are treating is) the *Angel of Jehovah*? For the Word *Angel*, which imports a *Messenger*, implies some kind of *Inferiority* to him whose Angel or Messenger he is, and therefore can in no Sense be truly and properly applied to the most high God and Father.

Fifthly, and lastly, That this divine Person was *God the Son*. For first, that it was *he* who appeared to the *Patriarchs*, and particularly to *Abraham*, those Words of our Saviour plainly imply, *John viii. 56. Your Father Abraham rejoiced to see my day, and he saw it and was glad*; where by *Abraham's seeing of Christ's day*, must necessarily be meant his *real*, and *actual*, and *personal* Sight of Christ himself; for so the *Jews* understood it, *Thou art not yet* (say they in the following Verse) *fifty years old, and hast thou seen Abraham?* As much as if they should have said, how is it possible that ever thou shouldst *personally* and *actually* see *Abraham*, or he thee, as thy Words do import, when as yet thou art not fifty Years old, and it is many Ages since that *Abraham* died? If therefore the *Jews* did not *mistake* Christ's Sense, it is plain that by *seeing his day*, he meant *personally* and *actually* seeing himself. But that they did not mistake him is evident, because if they *had*, Christ ought to have *corrected* them, by *explaining* himself into some *other* Sense, and not suffer them to *run away* with such a *gross* Mistake in a Matter of such *mighty* moment; instead of which he plainly *allows* and *countenances* their Sense in the Answer which he gave them, *ver. 58. Verily, verily, I say unto you, Before Abraham was I am*: As much as if he had said, It is no such *impossible* Matter as you imagine, that *Abraham* should see *me*, and I *him*, because I have a *fixed* and *eternal* Existence, and therefore was in being before ever *he* was born; so that either the *Jews* apprehended Christ *aright*, and if so, *Abraham* really and *actually* saw him, or Christ in his Answer *prevaricated* with

with them, and merely *play'd* upon their Mistake; And if *Abraham* personally saw Christ, it is certain that Christ must be that divine Person that *appeared* to him. But then,

Secondly, That it was *he* also that brought *Israel* out of *Egypt*, and descended upon Mount *Sinai* at the giving the Law to them, *i. e.* who declared himself to be *the Lord their God that brought them out of the Land of Egypt*, is apparent from *Heb. xii. 26.* where it is expressly affirmed, that it was Christ's voice which then did shake the earth; *i. e.* when the Law was delivered in Thunder from Mount *Sinai*. Which is a plain Argument, that Christ was that *Jehovah*, who came down upon Mount *Sinai*, and whose Voice caused the whole mount to quake greatly; *Exod. xix. 18.* the same also is evident from *Eph. iv. 8.* Wherefore he saith, *i. e.* the Psalmist, *Psaln lxxviii. 18.* when he, *i. e.* Christ (of whom he had been speaking just before, *ver. 7.*) ascended up on high, he led captivity captive, and gave gifts unto men. So that either Christ must be the Person of whom the Psalmist speaks, or the Apostle must grossly mis-quote and mis-apply him: And if he be the same Person, then from that *Psaln* it is evident, First, That it was *he* that went before the people, and marched with them through the wilderness, *ver. 7. to 15.* Secondly, That it was *he* that was among the thousands of angels in *Sinai* in the holy place, and by their Ministry promulgated the Law from thence, *ver. 17.* Thirdly, That it was *he* who was the God and King, whose goings were seen in the sanctuary, *ver. 24.* Fourthly, That it was *he* who was the God of the Temple
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at Jerusalem, ver. 29. For all these things are expressly spoken of *him* that *ascended on high, and led captivity captive, and received gifts for men*, ver. 18. which the Apostle tells us was *Christ*.

Thirdly, That it was he also that conducted them through the *Wilderness* into *Canaan*, appears from that of St. Paul, 1 Cor. x. 9. *Neither let us tempt Christ, as some of them, i. e. of the People of Israel in the Wilderness, also tempted, or as some Copies read it, as some of them also tempted him, and were destroyed by Serpents*; and although in most Copies *him* be not expressed, yet in all it is necessarily implied: For if they tempted in the Wilderness, it is certain that they tempted *somebody*; and to understand by that *somebody* any other than *Christ*, who is the only Person before mentioned, is against all Grammar and Reason; against Grammar, which allows no other Accusative to be understood by the Verb than that of some Thing or Person aforesaid in the same Sentence: Against Reason, because if we understand any other Accusative but *him* or *Christ*, who is the only Person afore-mentioned, we must make the Apostle speak *loosely* and *indeterminately*; whereas otherwise, it is evident he speaks most *strictly* and *certainly*; for there is no Word in the Text, but only *Christ*, which determines the Accusative that the Verb *tempted* implies; so that if that doth not determine it, it must be left wholly *indeterminate*; but if it doth, it must be *him* or *Christ*: And to make the holy Oracles speak *loosely* and *vagantly*, where they may as well be understood to speak *strictly* and *determinately*, is not only *impious*, but *unreasonable*.

sonable. If therefore it was *Christ* that some of the *Jews* tempted in the *Wilderness*, it necessarily follows, in the first place, that *Christ* was with them there; and, secondly, that he was that God against whom they spake, *Numb.* xxi. 5. which is the place the Apostle here refers to; where it is said, that *the people spake against God, and against Moses*; for which God sent fiery serpents among them, ver. 6. If therefore *Christ* was with them in the *Wilderness*, and was that God against whom they spake in the *Wilderness*, there is no doubt but that he was that God that led them through it, and brought them into *Canaan*.

Fourthly, That it was he who dwelt in the Jewish *Tabernacle* and *Temple*, is evident from *John* xii. 41. *These things said Isaias when he saw his glory, and spake of him*. The Occasion of which Words is this: At ver. 37. St. *John* takes notice of the perverse Infidelity of the *Jews* in not believing in *Christ*, notwithstanding all the *Miracles* he had shewn them, ver. 38, 39, 40. which he shews was no more than what the Prophet *Isaiah* had long before foretold of them, *Isa.* vi. 9, 10. And then he concludes, ver. 41. *These things said Isaias when he saw his glory and spake of him*; where, by *his glory*, it is evident the Apostle means *Christ's* Glory, and by *speaking of him*, speaking of *Christ*: For so in ver. 37. where the Discourse begins, it is plain he means *Christ*, when he tells us, that yet they believed not on him; and in ver. 42. it is as plain that he means *him* still, when he tells us, that nevertheless among the chief Rulers also many believed in him; and if by *him* he means *Christ*, as all agree he doth, both in ver. 37.

ver. 37. and 42, either the four Verses between must be included within a *Parenthesis* (which we have no reason to imagine, seeing there is no *Note* of a *Parenthesis* to be found in any Copy, nor doth the Discourse itself require it, which from Verse to Verse runs all along in a *close* and *continued* Dependance) or by *him*, must be meant *Christ*, in ver. 41. also: And if it was *Christ's* Glory which *Isaiah* saw, and *Christ* of whom he spake, then it is evident that *Christ* was the *God* who inhabited the *Temple*. For so in *Isa.* vi. 1. which is the Place St. *John* here refers to, *Isaiah* tells us, that *in the year that king Uzziab died, he saw the Lord sitting on a throne high and lifted up, and his train filled the temple*: If therefore *Christ* was his *Lord*, as St. *John* affirms, it is certain from these Words, that it was *he* who sat upon the *Throne* in the *Temple*, and had his *Train* or *Retinue* of *Angels* there

Fifthly and lastly, that *Christ* also was that *Jehovah* and *divine* Lord and King who under the most high *Father* presided over the *Jewish* Church, is evident from several Places of the *New Testament*, compared with the *Old*, from whence they are cited. I shall only instance in two; the first of which is *Eph.* v. 14. *Wherefore he saith, that is, the Prophet Isaiah, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*: Which Words are a *paraphrastical* Reference to *Isa.* lx. 1. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*. But now unless we suppose *Christ* to be this *Lord* or *Jehovah*, the Prophet is so far from saying here, that *Christ* shall give thee light, as St. *Paul* affirms,

firms, that he makes no mention *at all* of him: Either therefore *Isaiah* says no such thing, as *Christ* shall give thee light, which is to give the *lye* to St. Paul, or else the true Sense of that Saying of *Isaiah*, *The glory of the Lord is risen upon thee*, must be, that *Christ* shall give thee light; which it cannot be, if *Christ* and that Lord were two distinct Persons; but that they are one and the same, is evident from *Isa.* xlv. 6. Thus saith *Jehovah*, the King of Israel, and his Redeemer, the Lord of Hosts, *I am the first, and I am the last, and besides me there is no God*: Which divine Character of *I am the first, and I am the last*, he elsewhere gives himself in chap. xli. 4. and chap. xlviii. 12. of this Prophecy. Now this very Character of the God of Israel *Christ* assumes to himself, *Rev.* i. 11. *I am Alpha and Omega, the first and the last*; so again, ver. 17. and chap. ii. 8. and chap. xxii. 13. Now how can we with any Reverence to our Saviour, suppose that he would ever have assumed to himself this distinguishing Character of the God of Israel, and that, in the very same Words, and without ever explaining them into a different Sense, had he not been the very same Person? Since he could not but foresee that he should hereby endanger the misleading of his Church, and tempting her into a false Opinion of his Person. For what Man, that was not prepossessed with a contrary Opinion, would ever have thought that our Saviour did not mean himself to be the God of Israel, when he thus verbatim applies to himself his personal Character without any kind of Restriction or Explication? Should any Man hear a Voice from an invisible Person seriously

riously pronouncing, *I am William the Conqueror*, (as St. *John* did this Voice from Christ, *I am the first and the last*) would he not presently conclude either that *this* Person was the Ghost of that victorious Prince, or that *that* Voice was a designed *Delusion*? Since therefore our Saviour declares, that he is *the first and the last*, which is the *essential* Character by which *Jehovah King of Israel* describes himself, and doth no where intimate a *different* Sense of this Character as applied to *himself*, from what it signified as applied to the *Jehovah*, it necessarily follows, that either he meant not *sincerely*, or that himself and that *Jehovah* the King of *Israel* were the same Person. And accordingly, *Zach.* ix. 9. which all agree is a Prophecy of our Saviour, he is expressly called the King of *Israel*; *Rejoice greatly, O Daughter of Sion; shout, O Daughter of Jerusalem, behold thy King cometh unto thee.* The most *natural* Sense of which Phrase, *thy King*, is he that is *now* thy King; not he that is *hereafter* to be so: And if *then*, when this Prophecy was delivered, he was King of the *Daughter of Zion*, or People of *Israel*, to be sure he was *always* so. And therefore the Prophet *Malachi* calls the Temple, which was the Palace of the divine King of *Israel*, the Temple of *Christ*; *Mal.* iii. 1. *Behold I will send my Messenger, i. e. John Baptist, and he shall prepare my way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Angel of the Covenant whom ye delight in; behold he shall come, saith the Lord of Hosts.* From whence I infer, First, That this *Lord of Hosts*, which is the ordinary Stile of the God of *Israel*, was *Christ*, whose *Messenger* and

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Fore-runner *John Baptist* was; *vid.* Luke ii. 76. And, Secondly, That the *Temple*, which was the Abode of this Lord of Hosts, was the Temple of *Christ*; *The Lord whom ye seek shall suddenly come to his Temple.* Which cannot be meant of *God the Father*, because in the next Words he is called *the Angel of the Covenant*; which all agree is *Christ*. If then the Temple of *Jerusalem* was the Temple of *Christ*, and he was that *Lord of Hosts*, that dwelt in it, it necessarily follows, that he was that divine King of *Israel*, who, under *God the Father*, governed the *Jewish* Church. And now having proved at large this fourth Proposition, which is the *principal* Hinge upon which the whole Argument turns, I proceed,

Fifthly, That *after* his coming into the World he still retained this his Right and Title of *King of Israel* in particular, 'till they finally rejected him, and apostatized from that Covenant on which his Kingdom is founded. For he did not at all divest himself, by his *Incarnation*, of that Royal Authority he was vested with, as he was the *Eternal Word*, and *Son of God*, hereafter to be incarnate: For this his Royal Authority, as I shewed before, is necessarily implied in his *Mediatorship* of the New Covenant; of which, as I have also shewed, he was always Mediator without any *Discontinuance* or *Interruption*. So long therefore as the New Covenant continued in force with the *Jews* in particular, so long he was their *Mediatorial* King in particular, under *God the Father*. Now it is certain that the New Covenant continued in force with them so long as they continued to be the *Church of God*, because
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it was the New Covenant that *made* them so: And it is certain they continued the Church of God many Years *after* the Incarnation of our Saviour, even till such time as by their *obstinate* rejecting of our Saviour, and *incurable* Apostasy from that Covenant which made them the *Church and People of God*, they had finally *incensed* him to *reject* them, to *break off* his *Covenant-relation* to them, and utterly to *dispark* and *un-church* them. And therefore we find that for several Years both our Saviour and his Apostles continued in *close* Communion with the *Jewish* Church, frequented *their* Temple and Synagogues, and joined with *them* in all the Solemnities of their Publick Worship: By which they owned them to be the *true* Church of God, and consequently to be *yet* in Covenant with him. Since therefore they continued in the New Covenant *after* Christ's Incarnation, Christ must also continue the *Mediator* of that Covenant to them, and consequently *their* Mediatorial King. And hence he is stiled, the *King of the Jews* in *particular*, *after* his Incarnation: For so the Wise-men in their Enquiry after him, *Where is he that is born King of the Jews?* Matth. ii. 2. And that he was *born King of the Jews*, not merely as he was descended from the Loins of *David*, but by a Title that he had *antecedent* to his Birth, *viz.* as he was the *Son of God hereafter* to be incarnate, is evident by that Confession of *Nathanael*, John i. 49. *Rabbi, thou art the Son of God; thou art the King of Israel:* Where, his being the *King of Israel*, is consequent to his being the *Son of God*. And so, *John* xii. 13. they who attended him in his Progress to *Jerusalem* salute

salute him with a *Blessed is the King of Israel, that cometh in the name of the Lord*; which S. *John* makes the Accomplishment of that fore-mention'd Prophecy, *Zach. ix. 9. Rejoice greatly, O Daughter of Zion—Behold, thy King cometh unto thee sitting on an Ass's Colt*, ver. 14, 15. And this Title our Saviour assumes to himself in that good Confession he made before *Pontius Pilate*, who asking him, *Art thou King of the Jews?* He answered him, *Sayest thou this of thyself, or did others tell it thee of me?* And when *Pilate* presses him for a more explicit Answer, he tells him, *My kingdom is not of this world*: As much as if he had said, I know the *Jews*, mine enemies, have insinuated to thee, that by assuming to myself this Title of *King of the Jews*, I design to usurp the temporal Dominion of *Cæsar* thy Master; but let not that trouble thee, for tho' it is most certain that I am King of the *Jews*, yet my Kingship and *Cæsar's* are of a quite different Nature, and do no way clash or interfere with one another; for whereas his Kingdom is temporal, mine is purely spiritual, and not of this World. And when *Pilate* insists farther, *Art thou a King then?* Jesus answers, *Thou sayest I am a King, i. e. thou sayest truly so; to this end was I born, and for this cause came I into the world, that I should bear witness to the truth*, John xviii. 33, 34, 35, 36, 37.

And as he retained the Title of King of the *Jews* after his Incarnation, so we frequently find him exercising his royal Authority among them; for in the first place, he not only authoritatively explained to them those old and eternal Laws of Morality, which he delivered to them from Mount

Sinai, and enforced them with new *Sanctions* and *Motives*; but he also gave them two new *Laws*, viz. that of *Baptism*, and that of the *Lord's Supper*, to be continued in force to the End of the World. Secondly, he erected a *perpetual* Form of *Government* and *Discipline* in his Church, and gave Commission to his Apostles to *exercise* and *administer* it, and to derive down *their* Commission to all succeeding Generations. Thirdly, He *actually* forgave Sins, *Matth. ix. 2.* compared with the sixth; where he doth not only pronounce to one that was sick of the Palsy, *Son, thy Sins are forgiven thee*, but declares that he did it by that *Power* and *Authority* which *he* had upon Earth to *forgive Sins*; all which being Acts of *regal* Power, do sufficiently manifest, that even whilst he was upon Earth he was vested with *royal* Authority; and that by assuming our Nature, he did not divest himself of his ancient *Royalty*, but still continued *King of the Jews* so long as they continued a Church.

Sixthly, that tho' the *main* Body of the People of *Israel* rejected Christ, and were thereupon rejected by him, yet there was a *Remnant* of them that *received* and *acknowledged* him for their *rightful* Lord and King. For so, as *St. Paul* observes, it is foretold of *Isaiah* concerning *Israel*; *Tho' the number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved*, *Rom. ix. 27.* And accordingly it *proved* in the *Event*; for tho' the much greater Part of the *Jewish* Nation *obstinately* persisted in their *Infidelity* and *Rebellion* against the blessed *Jesus* their King, notwithstanding all those *powerful* Arts and Methods he had used to *reclaim*

reclaim and *save* them, yet there was a greater Number of them that *willingly* received and *loyally* adhered to him ; for not only the *Disciples* which he gathered whilst he was upon *Earth*, but also the first *Converts* after his Ascension into *Heaven*, were generally of the *Jewish* Nation, within which not only his own *personal* Ministry was confined, but also the Ministry of his *Apostles*, for some Time *after* his Ascension ; for so St. *Paul* and *Barnabas* tell the *Jews*, that *it was necessary the Word of God should first have been spoken to them*, Acts xiii. 46. But this Proposition is so manifest from the whole Gospel, that I shall not need to insist any farther upon it.

Seventhly, Therefore that this *Remnant* still continued the same *individual* Church or Kingdom of *Christ* with the *former*, tho' very much *reformed* and *improved*. For it still remained upon the same *Basis* with the former, as having the self-same *Covenant* for its *Charter*, which is the *Form* that *indentifies* all Societies ; and notwithstanding the perpetual *Change* and *Renovation* on their *Parts*, still continues them the same *individual* politick Bodies. Since therefore that *Remnant* of *Israel* who *believed* in *Christ*, continued still in the *same* *Covenant* with that whereupon the *old* *Jewish* Church was founded, it necessarily follows that they were not a *new* or *distinct* Church, but still remained the same *individual* sacred Society with the *old* ; so that they were the *unbelieving* *Jews* that *revolted* from their *old* Church, by *rejecting* the Mediator of that *Covenant* by which it was *formed* and *constituted*. But as for the *believing*

Jews, who *embraced* and *acknowledged* him, they still *continued* in it, and so remained the same continued Church, as being still *united* and *incorporated* by the *same* Charter.

But tho' it was the same continued Body with the old *Jewish* Church, yet was it very much *reformed* and *improved* by our blessed Saviour. For in the first place, whereas before it was extremely *corrupted* thro' the many *false* Glosses and *superstitious* Traditions of their Elders, and like an undress'd Garden, was all overgrown with *Thorns* and *Weeds*, its Religion being almost *dwindled* away into *Ceremonies* and outward *Observances*, and *evaporated* into a dead *Shew* and *Formality*; our blessed Saviour repaired its *Ruins* and *Decays*, removed its *Rubbish*, and reformed its *Disorders*, and restored it to its primitive *Beauty* and *Purity*; for the great Design of all his Sermons and Parables was to *explain* the Laws of it into their *genuine* Sense, and to rescue them from the *false* Glosses and Comments of the Scribes and Pharisees; to *reprehend* and *expose* its *Hypocrisy* and *Formality*, and to *refine* its Religion from all those *corrupt* and *heterogeneous* Mixtures with which it was *dask'd* and *sophisticated*. That *Remnant* of the *Jews* therefore who *believed* in Christ, and *submitted* to his Doctrine, when all the *rest* of them finally *rejected* him, were the same *individual* continued Body with the old *Jewish* Church, as *purified* and *reformed* from its *Errors* and *Corruptions*; for by *submitting* to our Saviour's *Regulations* they did not commence into a *new* Church, but still continued the *same* body, only with *this* difference,
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that whereas before it was *distempered* with sundry *corrupt* Humours, now it was throughly *purged* and *recovered*.

And as our Saviour *restored* that Church to its *ancient* Purity ; so, secondly, he *advanced* and *improved* it to a far more *perfect* State than it was in even under its *primitive* Constitution. It is true, as for the Religion of that Church, it was for *Substance* the same with that which our Saviour and his Apostles taught ; it proposed to them the same *Covenant*, and the same *Mediator*, and the very same *Doctrines* and *Articles* concerning this Mediator, to create in them the same *Belief*, and oblige them to the same *Practice*, only with *this* difference, that whereas it proposed him to *their* Belief as *hereafter* to be *incarnate* and *sacrificed*, to *rise* and to *ascend* into Heaven ; it proposes him to *ours* as *actually* incarnate and sacrificed, and as *actually* risen and ascended ; but this is only a *circumstantial* difference, since that, as to all the Purposes of his Mediation, his *future* Incarnation and Sacrifice, &c. had the same *Virtue* and *Influence* with his *actual*. But tho' as to the *main* the ancient *Jewish* Religion was the same with *ours*, yet in respect of *Clearness*, and *Easiness*, and *Amplitude*, there is a *vast* difference between them ; for first, as to *Clearness*, it is evident that it was much more *darkly* and *obscurely* revealed to the ancient *Jews* than it is to *us* ; for to *them* it was revealed only either in general Promises, out of which they were fain to argue and deduce *Particulars* ; or in *temporal* Promises, that carried a *mystical* Sense with them, and *obscurely* implied the *spiritual* Blessings which the Gospel proposes ; or in dark

Types and material *Figures* and *Emblems*, which were *prophetick Pictures*, or, as the Apostle calls them, *Shadows of good Things to come*. For thus in that general Promise, *In thy Seed shall all the Nations of the Earth be blessed*, was included *Christ*, and all those *particular Blessings* which we receive by and thro' him. Under those *temporal Promises* of Deliverance from their Enemies, and peaceable Possession of *Canaan*, was couched their Deliverance from *Sin* and *Hell*, and their *eternal Rest* and Happiness in *Heaven*. And under their *legal Sacrifices*, the *all-sufficient* Sacrifice of the blessed Mediator was *exhibited* and *represented* to them. And in a word, under the High-Priest's *offering* the Blood of the Sacrifice in the *Holy of Holies*, was *intimated* the Mediator's *Intercession* for them in *Heaven*. Thus both the *Promises* and *Types* of the *Jewish Religion* were all of them *obscure Revelations* of *Christianity*, which is nothing but *mystical Judaism*, or *Judaism explained* into its spiritual Sense and Meaning. And accordingly the Apostle makes a *Jew*, according to the *spiritual Sense* of the *Jewish Religion*, to be the same with a *Christian*; for he is not a *Jew*, saith he, *i. e.* in a *spiritual Sense*, that is one outwardly; neither is that *Circumcision* which is outward in the *Flesh*; but he is a *Jew* which is one inwardly, *i. e.* who is a *Jew* according to the *inward and spiritual Sense* of *Judaism*. And *Circumcision* is that of the *Heart*, in the *Spirit*, and not in the *Letter*; whose *Praise* is not of *Men*, but of *God*, Rom. ii. 28, 29. And if the *spiritual Jew* be a *Christian*, then the *spiritual Judaism* must be *Christianity*. But tho' this ob-
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scure Revelation of Christianity was sufficient to enable Men that *sincerely* attended to it, to *grope* out their Way to eternal Happiness, yet it is impossible it should ever give them, without some *farther* Revelation, a *distinct* and *explicit* Understanding of it; in *general*, they understood that there was a *rich* Vein of spiritual *Sense* running all thro' the *Letter* of their Law; that there were *glorious* Mysteries *wrapt up* within those *weak and beggarly Elements*, like *precious* Diamonds under a rough Coat; for so not only the Author to the *Hebrews*, but also *Philo* the *Jew* in his *Allegories of the Law*, and almost in all his other Writings, makes the *Rites* and *Ceremonies* of the *Jewish* Religion to be *Types* and *Figures* of *divine* and *moral* Truths; and particularly the *High-Priest* and his *Vestments* to be a Figure of the *eternal Word* and his *Perfections*. And as they understood this in general, so from sundry Passages in the Book of *Psalms*, it is apparent that the *good Jews* had a Prospect beyond the *Outside* and *Letter* of their Law, even into the mystical *Sense* and *Meaning* of it; and that thro' its dark *Shadows* they saw a great deal of the *Substance* and *Reality* of the Gospel. Hence *David* observes in *Psalms* xxv. 14. that the *Secret*, i. e. *Mystery*, of the *Lord* is *with them* that *fear him*, and he shall *shew them his Covenant*; which implies, that there was something of a *Cabala* of the *spiritual* Sense of the Law among the *true Israelites*, by which they were instructed a great deal farther than the bare *Letter* and *Outside* of it; especially considering that Prayer of *David*, *Psalms* cxix. 18. *Open thou mine Eyes that I may behold*

behold wondrous things out of thy Law; which is a plain Argument, that under the *literal* Sense of that Law, which was *plain* and *obvious*, and had nothing of *Depth* of *Mystery*, he saw a *spiritual* and *mystical* Sense, in which some very *wonderful* Truths were included; for if there had been no more in it than the *literal* Meaning, it is not to be imagined he would have prayed *ashedoth*, *ver. 19.* *Hide not thy Commandments from me.* And *ver. 27.* *Make me to understand the way of thy Precepts, so shall I talk of thy wondrous Works*; which plainly shews that there were *Mysteries* couched under the *Letter* of the Law, which were both *wonderful* in themselves, and very *difficult* to be *understood*; and accordingly, *ver. 69.* he tells us, that *he had seen an End of all Perfections, but that God's Commandments were exceeding broad*; which shews that he had *discovered* something in that Law beyond the *literal* Sense of it (which was far from being *exceeding broad*) even a *vast* Mine of *mystical* Sense, whose *Bottom* he was not able to reach. Now this *mystical* Sense, as hath been shew'd, was *Christianity*, which under *that* Dispensation of it was so overcast with *Clouds* and *Darkness*, that in all Probability the most *pious* and *inquisitive* Minds had but very *imperfect* and *confused* Apprehensions of it.

But when our Saviour came into the World he *unveiled* the *Jewish* Religion, and *deciphered* all those *mystical* Characters wherein its *spiritual* Sense was expressed; and what he had revealed before only in *obscure* Generals and *mysterious* Types, he now delivered to the World in *plain* and *explicit* Articles of Faith. And having unriddled
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all those *Types* and *Shadows*, and turned them *inside outwards*, and revealed their *hidden* Sense to the World in *plain* and *naked* Propositions, he utterly *repealed* and *abrogated* them as things of no farther *use*; those sacred Truths which they *contained* and darkly *intimated*, being *now* made *manifest*, and set forth to open view in a far more *clear* and *glorious* Light. For the proper *Use* and *Design* of all those *Types* was to teach the Gospel: So the Apostle, *The law was our school-master to bring us unto Christ*, Gal. iii. 24. but it is evident they were designed to teach it but *darkly* and *mysteriously*. For the *Jews* being bred among the *Egyptians*, who were wont to express their *divine* and *moral* Doctrines by *sensible* Images or Hieroglyphicks, God in compliance therewith (the *Jews* being infinitely fond of the Manners of *Egypt*) thought it meet at first to express the Gospel to them in the same *typical* Manner; *i. e.* to represent the whole *Method* and *Oeconomy* of it in *visible* Signs and Figures, which he intended only for a *rude* Draught of the Gospel, which he purposed *afterwards* to draw to the *life*, and express more *clearly* and *exactly*. When therefore our Saviour had *fully* revealed to the World the *Sense* and *Meaning* of those *Types*, and expressed what they did so *mysteriously* signify in *plain* and *clear* Propositions, they from thenceforth became altogether *useless*, and for that reason were *repealed*, and utterly *expunged* out of the *Rubrick* of divine Worship. So that now the Gospel, which hitherto ran under-ground in a *dark* and *mysterious* Channel, broke forth into a *visible* Stream from underneath that Surface of *Types* and

and *Shadows* which had hitherto covered and in a great measure concealed it from the Sight and View of the World. And therefore we need no longer grope after it among *Shadows* and *Umbrages*, as the good *Jews* were fain to do under the *Mosaick* Dispensation, those Doctrines of it which before were all mystery and overcast with Types and Shadows, being now brought forth from behind the Curtain into open view, and presented bare-faced to our Understandings in a most plain, and easy, and familiar Sense. Since therefore the Types of the Law and *Jesus Christ* taught the same Religion, and only he taught more plainly and clearly what they taught more darkly and mysteriously, it hence necessarily follows, that those believing *Jews* who received and acknowledged Christ, espoused no new Religion, but still adhered to that good old Religion which the significant Rites and Ceremonies of their Law had all along preached to them; and that it was only the unbelieving *Jews* who rejected Christ's Doctrine, that were the true Apostates from the ancient *Judaism*, which preached and exhibited to them all those holy Mysteries of which the Religion of our Saviour is composed: But as for those of them who believed in *Jesus*, they continued steadfast in the mystick and spiritual Sense of their ancient Religion; and though they forsook their old School-master, the Law, under which they had been trained and educated, yet still they retained their old Lesson. For the Doctrine of *Jesus* was the standing Doctrine of their Legal Types, which they taught darkly and obscurely, but he most clearly and distinctly: And therefore though those

those *believing Jews*, still continued in the same *Doctrine*, yet they had very good reason to change their *Teacher*, and from being the Disciples of the *Law* to become the Disciples of *Jesus*, under whose Instruction they were sure to improve far beyond what they had hitherto done under their *old Master*. Since therefore Christianity is nothing but the ancient Judaism *explained* and *unriddled*, it hence necessarily follows, that the *believing Jews*, by *embracing* it, did not commence a *new Church* distinct from the *ancient Jewish* one, but were the *same Church* still *continued* and *improved*: The *same Church*, because founded on the *same Religion*; but the *same Church improved*, because enlightened with a far more *distinct* and *explicit* Knowledge of that Religion.

And as our Saviour did very much improve the Religion of the *Jewish Church* in respect of *Clearness* and *Perspicuity*, so he did also in respect of *Easiness*. For besides those many *Rites* and *Ceremonies* which the Law of *Moses* super-added to it, as *Types* and *Shadows* of the Gospel, there were sundry *others* super-added to it by the same Law; partly in *conformity* to the more *innocent* Rites of the *Egyptians*, among whom the *Jews* were educated, and of whose Rites and Manners they were pertinaciously *fond*; and partly in *opposition* to their *Magical* and *Idolatrous* ones. *Vide* Vol. I. p. 45, 46. For the *primitive Jewish* Religion was that which the Patriarchs and their Posterity professed and practised *before* the giving of the *Law*, and to which the *Ceremonial* Law was but a *Superaddition*; but by reason of the
vast

vast Number of Rites and Ceremonies which this Law contained, (which, yet considering their *State* and *Temper*, was very *necessary* for them) their Religion was rendered exceeding *cumberfome* and *grievous* to them: And therefore the Apostle justly calls it a *Yoke which neither they nor their forefathers were able to bear*, Acts xv. 10. But our Saviour when he came into the World, who was the *Substance* and *Accomplishment* of all those *ceremonial* Types and *prophetick* Pictures, unloaded it of all those *burtbensome* Appendages, and thereby restored it to that ancient *Ease* and *Liberty* in which it was *before* that *Yoke of Bondage* was imposed on it: Nay, and not only so, but also render'd it more *eafy* than ever; for whereas before the Law it had annexed to it that *painful* Rite of *Circumcision*, which was the *primitive* Seäl of that Religion or Covenant, our Blessed Saviour exchanged it for a much *gentler* and *easier*, viz. that of *Baptism*. For whereas *Circumcision* was not only an *infamous* Rite amongst the greatest part of the *Gentile* World, and upon that account unfit to be the *Sign of Initiation* into the Church of Christ, which was now to be *enlarged* and *propagated* through the World; but also a *bloody* and *painful* one, and upon that account more apt to affright Men *from*, than to initiate them *into* his Church; *Baptism* was a Rite that both *Jews* and *Gentiles* *reverenced*, and that is very *eafy* and *practicable* in its own Nature. So that whereas the *ancient* Judaism was rendered a *Yoke of Bondage* (as the Apostle calls it, Gal. v. 10.) through those *numerous* Rites and Ceremonies that were superinduced upon it, our Saviour *disbur-*
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thened it of them *all*, and thereby rendered it an *easy Yoke*, as he himself calls it, *Matth. xi. 30.* Since therefore Christianity, for the *main*, is nothing but the ancient Judaism *released* from the *Bondage* of the Ceremonial Law, and *restored* to its primitive *Easiness* and *Freedom*, it hence follows, that by *embracing* Christ and his Doctrine, the *believing Jews* did not turn to a *new* Religion, nor consequently constitute a *new* Church, but still continued in their *old* Religion, which our Saviour only *bettered* and *improved*, and rendered far more *easy* and *practicable*.

Thirdly and lastly, Our Saviour very much improved the *Jewish* Church and Religion in respect of the *Extent* and *Amplitude* of it. It is true, the Gentiles who embraced the *Jewish Religion* were always allowed *admission* into the *Jewish* Church. For so at first not only *Abraham* himself and his *Children*, but his *Servants* also, were admitted into *Covenant* with God, and thereby made his *Church* and *People*. And in the Reigns of *David* and *Solomon*, as Mr. *Selden*, *de Jure*, lib. 2. cap. 2. observes, there were *vast* Numbers of *Converts* to the *Jewish* Church out of all the *neighbouring* Nations; and in *Ahasuerus's* Reign many of the people of the land of *Media* and *Persia* became *Jews*, *Esther viii. 17.* and afterwards in *Hyrchanus's* Reign the *whole* Nation of the *Idumeans* embraced the *Jewish* Religion; all which, and many more, as the *true* Children of *Abraham's Faith*, were by *Circumcision* initiated into the *Covenant* God made with *him* and his *Posterity*, and thereby became *Co-members* with them of the same *Corporation*, and *Cohairs* to the same *Promises*.

But

But though the *Gate* of the *Jewish Church* was never *shut* against the *Gentiles*, yet, as I shewed before, there were sundry of the *Rites* of that Church instituted on purpose to *divide* and *separate* the *Jews* from the *Gentiles*, to create a *Distance* and mutual *Strangeness* between them, that thereby the *Jews* might be *preserved* and *secured* from *mingling* with the *Gentile Idolaters*. Now by these *distinguishing* *Rites*, which begat an inveterate, mutual *Prejudice* between the *Jews* and *Gentiles*, the *Jewish Church* was very much *narrowed* and *contracted*. For in the first place, these *distinguishing* *Rites*, by prejudicing the *Jews* against the *Gentiles*, restrained *them* from all free *Converse* and communicating with them, and thereby from *propagating* their Religion among them; and, secondly, by prejudicing the *Gentiles* against the *Jews*, they also prejudiced *them* against the *Jewish Religion*, and rendered their Minds extremely *averse* to the Entertainment of it. Thus as these ceremonious *Singularities* of the *Jewish Church* were to the *Jews* great *Preservatives* against the *Idolatries* of the *Gentiles*, so to the *Gentiles* they were very great *Hindrances* of their *Conversion* to the Religion of the *Jews*. And therefore our Saviour, in order to his Design of propagating *Christianity* among the *Gentiles*, which is the true *Spirit and Mystery* of *Judaism*, found it necessary to remove from it these *offensive* *Rites*, which lay as so many *Stumbling-blocks* in the Way to the *Conversion* of the *Gentiles* to it; and so by *pulling down this middle wall of partition* between the *Jews* and *Gentiles*, and *abolishing this enmity of ordinances*, which created such

such a vast *Distance* between them, he *opened* and *prepared* the Way to the Conversion of the *Gentiles*, and took a most *prudent* and *effectual* course to *make peace* between them and the *Jews*, and to *reconcile them both into one body in the Cross*, and hereby to *extend* and *enlarge* the Church into an *universal Corporation*.

In short therefore, Christianity being nothing else but only Judaism *separated* from all those *Appendages* of it, which rendered it *obscure*, and *burthensome*, and *narrow*, it hence follows, that that *Remnant* of *Jews* who *received* and *embraced* it, were so far from *renouncing* their *old Religion*, that they still *admitted*, and *professed*, and *adhered* to it under its greatest *Advantages* and *Improvements*: That they *renounced* nothing of it, but only its comparative *Defects*, and did only *admit* of these new *Reformations* of it, by which our Saviour advanced it to its utmost *Lustre* and *Perfection*, and rendered it infinitely more *clear*, and *easy*, and *extensive*; and since it was their *old Religion* thus *reformed* and *improved* that they still *embraced* and *continued* in, upon their turning *Christians*, it necessarily follows, that they did not become a *new, distinct Church*, but were only a *continued Succession* of the *old one*. And hence it is that Christians in the New Testament are sometimes called *Jews*, Rev. ii. 9. *i. e. reformed Jews*, or, which is the same, *true Christians*; and sometimes the *Israel of God*, Gal. vi. 16. and sometimes the *Children of Abraham*, Gal. iii. 7. and sometimes a *Chosen Generation*, a *Royal Priesthood*, an *Holy Nation*, a *Peculiar People*, which is the proper Character of the *Jews*; because by their *Faith*
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and Religion, which is nothing but the *true spiritual*, and *mystick* Judaism, they were *Jews* and *Israelites*, and *the Children of Abraham*, though they were not *all* so according to the *Flesh*, as the Apostle distinguishes, *1 Cor. x. 18.* and hence also it is that the Christian Church is called the *new Jerusalem*, *Rev. iii. 12.* because it is nothing but the *Old Jerusalem* or *Jewish Church renewed* and *enlarged*.

Eighthly and lastly, That to this *individual* Church or Kingdom of Christ, thus *reformed* and *improved*, was *superadded* all those *Gentiles* that were *afterwards* converted to Christianity. When the *main* Body of the *Jews* had *rejected* our Saviour, his Kingdom was reduced to a very *narrow* compass, and consisted only of one *single* Congregation of Christians in *Jerusalem*, which, through the Blessing of God upon the *indefatigable* Industry of his *Apostles* and *Disciples*, was by degrees *spread* and *dilated* over all the World. For this *single* Congregation was the *primitive Root* out of which the vast *Stock* of the *Catholick Church* *sprung*, which hath since *branch'd* forth itself into *particular* Churches to all the Ends of the Earth; for it is of this Church that the Apostle speaks, *Acts ii. 47.* when he tells us, that the *Lord added to the Church daily such as should be saved*. So that all that were converted to the Faith of Christ were but so many *Additions* to this *primitive* Church, so many *living Stones* incorporated into this *spiritual Building*, which, by the Industry of its *Builders* did soon *increase* and *multiply* into several *other* Congregations;
and

and these Congregations, tho' they were *several*, yet were not *separate* or *independent*, but continued all of them *united* to the *first*, as homogeneous *Parts* growing out of the same *Body*, or distinct *Apartments* superadded to the same *Building*. So that the Christian Church *began* in *one* Congregation, and by degrees *enlarged* itself, like a *fruitful* Stock, by *branching* forth itself into *other* Congregations in a continued *Unity* with its *own* Body, which for the Convenience of *Worship* and *Discipline*, were afterwards formed into *several* (tho' not *separate*) particular Churches, under the Conduct of their particular *Pastors* and *Governors*. And thus all the particular Churches that are now in the World are only so many *Lines* drawn from this *primitive* Center, and *united* in it; and it is upon this account particularly that they all of them constitute but *one* Catholick Church, because they all grew out of *one*, and so are but *Comparts* of the same *Body*, and *Branches* of the same *Root*, and are only that *one* primitive Church *multiplied* into several Churches living in the same Catholick *Communion* and *Unity*. And accordingly the *Gentile* Converts are said to be *grafted* into the *Jewish* Church, which the Apostle calls the *good Olive Tree* in Rom. xi. 17, 18. *For if some of the Branches*, that is, the unbelieving *Jews*, *be broken off*, i. e. rejected from being any more the Church and People of God, *and thou being a wild Olive-Tree*, growing in the wild Common of the World, without the Pale and Inclosure of God's Church, *wert grafted in among them*, i. e. incorporated with the believing *Jews*, and made a Member of the Body of their Church, *and with them partake of the Root and Fatness of the Olive-Tree*, i. e. communi-

cateſt with them in all the Bleſſings of God's Promise to *Abraham*, which is the Foundation of their Church, *boeſt not againſt the Branches; but if thou boeſt*, conſider *thou beareſt not the Root, but the Root thee; i. e.* the *Jewiſh Church* grew not out of thee, but thou out of that; ſhe is no Branch of thee, but thou of her, as being ingrafted into her Stock, and added to her Communion. By which it is evident that the *converted Gentiles* were all but ſo many *Superadditions* to that *primitive Church of Jeruſalem*, which was the only *Remainder* of the *ancient Jewiſh Church*, and which from one ſingle Congregation did by degrees *increase and multiply* itſelf into an *infinite Number of particular Churches in Union with itſelf*, from one End of the World to the other.

And this in ſhort is the *Progreſs* of Chriſt's Kingdom, which from *Adam* to *Abraham* conſiſted of all ſuch as were *true Worſhippers* of God, of whatſoever *Kindred or Nation*; from *Abraham* to *Jeſus Chriſt* principally of the *Jewiſh Nation*; and when the *greateſt Part* of that Nation had *revolted* from Chriſt, and renounced their Relation to him, his Kingdom extended no farther than to the *ſmall Remnant* of the *Jews* that adhered to him, who made up but one ſingle Congregation, which Congregation, by the Diligence of its Miniſters and the Bleſſing of God, *increaſed and prapagated* from itſelf vaſt Numbers of other Congregations; and theſe were formed into *particular Churches*, which like ſo many conquered *Provinces*, were ſtill *united* to that *primitive Kingdom*, till at laſt by a continued *Acceſſion* of new *Conqueſts*, it was *ſpread and enlarged* into an *universal Empire*.

S E C T. VIII.

*Of the Nature and Constitution of
Christ's Kingdom.*

THE *Kingdom* of Christ, and the *Church* of Christ, are *Phrases* of a *promiscuous* Use in holy Scripture, and do import the same thing. Thus *Matth.* xvi. 18, 19. *Thou art Peter, and upon this Rock will I build my Church, and I will give unto thee the Keys of the Kingdom of Heaven*; where the *Church* and the *Kingdom of Heaven* are the same thing. And thus to be *translated into the Kingdom of Christ*, *Col.* i. 13. and *called to the Kingdom of Christ*, *1 Thess.* ii. 12. imports no more than to be made a *Member* of the *Church* of Christ. And thus also by the *Kingdom*, *Matt.* xiii. 38. by the *Kingdom of God*, *Matth.* xxi. 31. by the *Kingdom of Heaven*, *Matth.* xi. 12. and by the *Kingdom of Christ*, *Rev.* xi. 15. no other thing can be intended but only the *Church* of Christ.

I confess, the *Kingdom* of Christ taken in the largest Sense, extends a great deal farther than the *Church* of Christ; for under God the Father he is universal Lord and King of the *World*, his kingly Power being upon his *Ascension* into Heaven extended, as was shewn before, to the utmost Limits of the *Universe*; for so he himself tells us by way of Anticipation, that God hath given him Power

over all *Flesh*, John xvii. 2. *i. e.* over all *Mankind*; for his *regal* Power extends as far as his Power of *judging*, which is one of the principal *Acts* of his *Regality*, and his Power of *judging* is over all *Mankind*; for so we are assured, that God hath appointed a *Day* in which he will judge the *World* by the *Man* Christ *Jesus*, Acts xvii. 31. and that Christ is ordained of God to be the *Judge* of *Quick* and *Dead*, Acts x. 42. and not only so, but that when he shall sit down upon the *Throne* of his *Glory*, all *Nations* shall be gathered before him, Matth. xxv. 31, 32. Since therefore by the *Right* of his *Royalty* he shall judge all *Nations*, it necessarily follows, that all *Nations* are under his *Empire* and *Dominion*; accordingly the *Apostle* tells us, that God hath set him at his own *Right-hand* in the *heavenly* places, far above all *principality*, and *power*, and *might*, and *dominion*, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the *Church*, Eph. i. 20, 21, 22. So that the *Kingdom* of Christ in a large Sense extends to all *Nations* in the *World*, even to the *Heathens* and *Infidels*, that never heard of his Name; and upon this account he is stiled, the *blessed* and *only* *Potentate*, the *King* of *Kings*, and *Lord* of *Lords*, 1 Tim. vi. 15. and so also Rev. xvii. 14.

But the *Church* is more *peculiarly* his *Kingdom*, as consisting of that *Part* of the *World* which *owns* and *acknowledges* his *Authority*, makes a *visible* *Profession* of *Faalty* to him, and *Submission* to his *Laws* and *Regulations*. As for the *other* *Parts* of

the World, they are all of *Right* his *Subjects*, by vertue of that *universal regal Authority* wherewith the most high God and Father of all Things hath *invested* him; but *de facto* they are *Slaves* to the *Prince of Darknes*, all whose *Dominions* in this World are nothing but *Usurpations* on the *Kingdom* of Christ. But the *Church* is that Part of the World that hath *thrown off* the *Yoke* of this *Usurper*, and by a *solemn Profession* *surrender'd* up itself to the *Authority* of Christ, its *rightful Lord* and *Sovereign*; and hence the Members of the Church are said to be *translated out of the Kingdom of darknes into the Kingdom of our Lord and Saviour Jesus Christ*, Col. 1. 13.

The *Church* therefore being more *peculiarly* Christ's *Kingdom*, as being that Part of the World which is actually subjected to him, and under his Government, I shall with as much Brevity as the Argument will admit, enquire into the *Nature* and *Constitution* of it. In general therefore the *Church* or *Kingdom* of Christ may be thus defined: It is *the one universal Society of all Christian People incorporated by the New Covenant in Baptism under Jesus Christ its supreme Head, and distributed under lawful Governors and Pastors into particular Churches, holding Communion with each other in all the Essentials of Christian Faith, and Worship, and Discipline*. For our better understanding of which Definition, it will be necessary to explain the several Parts of it.

First, Therefore it is *the one universal Society of all Christian People*.

Secondly, Of all Christian People *incorporated by the New Covenant*.

Thirdly, Of all Christian People incorporated by the New Covenant in *Baptism*.

Fourthly, of all Christian People incorporated under *Jesus Christ, its supreme Head and Governor*.

Fifthly, It is a Society of all Christian People *distributed into particular Churches*.

Sixthly, It is distributed into particular Churches under *lawful Pastors and Governors*.

Seventhly, It is distributed into particular Churches *holding Communion with each other*.

Eighthly, The Communion which these particular Churches hold with each other is,

First, In all the *Essentials* of Christian *Faith*.
And,

Secondly, In all the *Essentials* of Christian *Worship*.

Thirdly, In all the *Essentials* of Christian *Discipline*.

First, The *Church* or *Kingdom* of Christ is *one universal Society*, consisting of all Christian People, who, as was shewn before, were at *first* comprized into one *single Congregation* at *Jerusalem*, and *then* this single Congregation was the *whole Church* or *Kingdom* of Christ, which by the continual Accession of *new Converts*, *increased* and *multiplied* by degrees, till *at length* it was *spread* over the whole Earth; so that the Christian Society as it is now *enlarged*, is nothing but that *primitive Church* *diffused* and *dilated*; for it was not diffused into *separate* and *independent Societies*, but into *similar Parts* and *Members* of the *same Society*; and therefore as a Man is *one* and the *same Person* when he is *full grown*, as he was when he was an
Infant

Infant but of a *Span long*, because his Growth consists not in an Addition of other *Persons* to him, but only of other *Parts* of the same Person; so the *Church* of *Christ* is the same *individual Church* now, since it is grown to this *vast Bulk* and *Proportion*, that it was in its *Infant State*, when it extended no farther than one *single Congregation*, because it grew not into other *divided Churches*, but only in other distinct *Parts* of the *same Church*; and therefore since its Growth consisted only in new Accessions of *similar Parts* to the *same Body*, it must be as much *one Body* or *Society* now as it was at *first*, when it was but one *single Congregation*; for this *Congregation* was the *Root* out of which the *Catholick Church* sprang; or, as our Saviour phrases it, *the grain of mustard-seed*, which tho' a very small Seed, shot up into a *mighty Tree*, in whose *far spread Branches* the Birds of the Air came and lodged; and therefore as the *Stock* and *Branches* grow up from the *Root* in a continued *Union* with it, and *all together* make but *one Tree*, so all the *Christian People* in the *World* sprang out of this *single Congregation*, and as they sprang were still *incorporated* and *united* to it, so as that *all together* they make but *one Church*; and this is that which in our *Creeeds* is called the *holy Catholick* or *universal Church*. For so the *Apostle* tells us, that there is but *one Body* or *Church*, as well as *one Spirit*, *one Lord*, *one Faith*, and *one Baptism*, Eph. iv. 5, 6. And our Saviour tells us, *Other Sheep have I*, meaning the *Gentiles*, *which are not of this Fold*, meaning the *Jewish Church*, and *they shall hear my Voice*, and *there shall be one Fold* and *one Shepherd*, John x. 16. For so the *Gentiles*, added to

the *Christian Jewish Church*, are said *of twain to make one new Man*, Eph. ii. 13. and both together are compared to a *Building fitly framed together, growing into an holy Temple in the Lord*, *ibid. ver. 21*. And indeed since *all Christians* do enjoy in *common*, and without any *Distinction*, the same *Privileges* and *Immunities*, they must of necessity be all of the same *Community*; for it is by their *peculiar Faith*, and *Laws*, and *Rights of Worship*, and *Promises*, and *Privileges*, that the *Christian Society* is distinguished from the rest of the *World*; and therefore since these *Peculiarities* are, by the very *Institution* of *Christian Society*, made *common* to all *Christian People*, it is *Nonsense* to suppose them *distinguished* by *that Institution* into *separate* and *independent Communities*; for how can they be *separate Societies* which have nothing to *separate* and *distinguish* them, but enjoy all *Things in common* with one another?

Secondly, The Church is one universal Society of all *Christian People incorporated by the New Covenant*; for this is that which distinguishes *regular Societies* from *confused Multitudes*, that whereas the *latter* are only *locally* united, so that as soon as ever their *Parts* are dispersed into distant *Places* they cease to be, and are utterly *dissolved*; the *former* are united by *Laws* and *mutual Stipulations*, which are the *political Nerves* and *Arteries*, by which their several *Parts*, how remote and distant soever, are united to one another. Even as it is in our *City Companies*, which are not only *united* while their *Members* are

are met together in their *Common-halls*, but do also *continue* united after they are *dispersed* abroad to their several Homes; because that which unites them is not their being together in the same *Place*, but their being obliged together under the same *Laws* and *Stipulations*, and communicating with one another in the *Duties* and *Privileges* of one and the same *Charter*; by reason whereof, though they suffer a *continual* Defluence of *old*, and Access of *new* Parts, yet still they remain the same Societies, (even like *natural* Bodies that are under a *perpetual* Flux of Parts) because they still retain the same *Laws* and *Charters*, which are the statique *Principles* or *Forms* that *individueate* them, and keep them still the same. And thus it is with the *Church*, which partakes of the *common* Nature of all other *formed* and *regular* Societies. For hence in Scripture it is called a *Kingdom*, a *City*, or *Commonwealth*, and compared to a natural *organized* Body, to denote that it is a *regular* Society, all whose Parts are *united* together by legal *Bonds* and *Ligaments*. Now the legal Bond which *unites* the Church, and renders all its Members *one* regular Corporation, is the *New Covenant*, by which all Christian People are in *one* Body obliged to all the *Duties* it requires, and *intitled* to all the *Privileges* it proposes; and by being all *engaged* together in this one *Covenant*, whereby they are all *concerned* together in the same common *Duties* and *Privileges*, they are all *incorporate* together into the same *Community*. And thus it was that the *Jewish* People were all *united* into *one* Church, by their being all *consecrated* as one Party in one and the same *Covenant*,
whereby

whereby they *all* engaged themselves, as *one* Body, to be *God's* People ; and God engaged himself to them as to *one* Body, to be *their* God : Which in *Deut. xxvi. 17, 18.* is thus expressed, *Thou hast avouched this day the Lord to be thy God, and to walk in his ways, and to keep his statutes, and his commandments ; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee.* This therefore was that which united them into *one* Religious Society, that they were all *confederated* with God in *one* and the same Covenant. For thus saith God, *I entered into covenant with thee, and thou becamest mine,* *Ezek. xvi. 8.* and hence God is said to be *married* to that People, *Jer. iii. 14.* and to be their *Husband*, *Isa. liv. 5.* because by the *Covenant*, which, like a *matrimonial Engagement*, was *transacted* between God and them, they were all united into *one Spouse*, and *contracted* to *one Husband*. And in the same Sense the *Christian Church* is called the *Bride* and the *Spouse* of Christ, *vid. Rev. xxii. 17.* and Christ is called her *Husband*, *2 Cor. vi. 2.* because we by *contracting* ourselves to him in *one* and the same *Covenant*, do all become *one Party*, and are *incorporate* together into *one Spouse* ; and *he*, by *contracting* himself to us in *one* and the same *Counterpart*, unites us in *one common Husband*, and *endows* us in common with all his *spiritual Goods* and *Blessings*. So that by the *New-Covenant*, which is the *nuptial Contract* between Christ and Christians, and in which we are said to be *married to Christ*, *Rom. vii. 7.* we are not only *united* to *one Head* and *Husband*, but are also *incorporated* into *one Body* and *Spouse*. And accordingly

as the *Jews*, by vertue of *their* Covenant with God, were *separated* from *all* Nations, and *united* together into a *distinct* Body, upon which account they are called God's *peculiar treasure*, a *kingdom of priests*, and an *holy nation*, *Exod. xix. 5, 6*, so we *Christians* by vertue of our Covenant with God in *Christ*, are *separated* from all other Societies, and made a *distinct* Corporation from the *World*; upon which account we are also called a *chosen generation*, a *royal priesthood*, an *holy nation*, and a *peculiar people*, *1 Pet. ii. 9*.

Thirdly, The Church or Kingdom of *Christ* is the universal Society of all Christian People incorporated by the New Covenant in *Baptism*. For so in *human* Contracts it hath been thought meet, even by the *unanimous* Consent of all prudent Lawgivers, that the *mutual* Engagements of the *contracting* Parties should not be legally *pleadable*, 'till they have been first mutually *sealed* and solemnly *confirmed* before *Witnesses*. And accordingly God, who is wont to proceed with Men in *human* Methods, hath always thought meet to *strike* and *ratify* his Covenants with them by some visible *Sign* or *Solemnity*. For thus he struck his Covenant with the *Jews* in that *visible* Solemnity of *Circumcision*, which was the *Sign* by which God and that People *sealed* and *consigned* to each other their *respective* Parts of that Covenant, by which he stipulated to be *their* God, and *they* to be his People. And till such time as this *outward* Sign was *transacted* between God and them, the Covenant it *sealed* was not in *Force*, so as to oblige *either* Party, or give them a *mutual* Claim in one another. And hence it is

is called God's *Covenant in their flesh for an everlasting Covenant*; and they who refused to admit *this Sign*, unless it were under some great *Necessity*, (in which case God accepted the sincere *Desire* for the *Deed*) were *to be cut off from that people*, i. e. to be treated as *Aliens* from that Church; and that because they had *broken or rejected God's Covenant*, i. e. by *refusing that Sign* which was the *Seal and Ratification* of it; *Gen. xvii. 13, 14.*

But this *bloody Sign*, as was shewn before, being not so *commodious* for the State of the *Christian Church*, which was to be diffused over all the *World*, our Saviour *abolished* it, and in its room *introduced* the Sign of *Baptism*, which was before *used* by the *Jews* for the *Initiation* of their *Females* and *Profelytes*; and which was much more *acceptable* to the *Gentiles*, as not being at all *offensive* to them (as *Circumcision* was) it being one of their *own Religious Ceremonies*, and much less *painful* in its own Nature. But though this was of a quite *different* nature from *Circumcision*, yet it was instituted by our Saviour to *supply its room*, and to *serve* its religious *Ends* and *Purposes*, viz. to *transact*, and *seal*, and *ratify* the *New Covenant* between God and us. For in *Baptism* the Party *baptized* makes a solemn *Vow* and *Profession*, by *himself* or his *Sponsor*, of *Fidelity* and *Allegiance* to God through *Jesus Christ*: And hence *Baptism* is called the *Answer* or *Promise of a good conscience*, 1 Pet. iii. 21. For in the *Apostolick Age*, as *Origen* tells us, in *Num. Homil. 5* there were certain *Questions* proposed by the *Minister* to the Person to be *baptized*, which *St. Cyprian* calls *Interrogatio Baptismi*, the *Interrogation*
of

of *Baptism*. Now the Questions proposed were, First, Ἀποτάσσει τῷ Σατανᾷ, *Wilt thou renounce the Devil?* To which the Party answered, Ἀποτάσσομαι, *I do renounce*. Then he was asked again, Συντάσσει τῷ Χριστῷ, *Dost thou consent to resign thyself to Christ?* To which he answered, Συντάσσομαι, *I do consent*. And this Answer or Promise being made with a sincere Intention, was that, in all probability, which the Apostle here calls *the answer of a good conscience*: And if so, it is certain that these Words do imply our *formal Covenanting* with God in *Baptism*. Of the Truth of which we have a large Account in *Rom. vi. 3, 4, 5*. Know ye not that so many as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together into the likeness of his death, we shall be also into the likeness of his resurrection. Where it is plain that those Phrases, *Buried with Christ*, and *Risen with Christ*, are only the Sense and Signification of that *Eastern Custom* in *Baptism*, viz. of plunging the baptized Person under Water, and raising him up again; which being *sacramental Actions*, must be supposed to have a peculiar Import and Significancy: And the Significancy of them, the Apostle here plainly tells us, wholly refers to the *Death*, and *Burial*, and *Resurrection* of Christ; and therefore the plunging under Water must necessarily refer to Christ's *Death* and *Burial*, and the raising up again, to his *Resurrection*. The true Import therefore of these *baptismal Actions* must

must be, First, a *solemn* Profession of our *Belief*, that as we are *buried* under Water and *raised* up again, so Christ *died*, and was *buried*, and *raised* up from the dead; which being the *principal* Articles of Christianity, do include all the rest. Secondly, They also *import* a solemn *Engagement* of the Party *baptized*, to *die to*, and endeavour utterly to extinguish all his *sinful* Lusts and Affections, even as Christ *died* and was *buried*; and to rise from the *spiritual* Death of *Sin* into *Newness* of Life, even as Christ rose from his *natural* Death to live for ever. Since therefore in their Baptism they did by the same Actions signify their *Belief* of the Death, and *Burial*, and *Resurrection* of Christ, together with their own *Resolution* of *dying to Sin*, and *rising to Righteousness*, they might very well be said to *die with Christ* in those Actions, to be *buried with Christ*, and to *rise with Christ*, since what is *represented* as done together, is representatively done together; and it is usual in Sacraments to call the representing *Signs* by the Names of the things which they represent. For so the *Paschal Lamb* is called the *Passover*; and the *Bread* and *Wine* in the Lord's Supper, the *Body* and *Blood* of Christ: And for the same reason the *plunging* under Water and *raising* up again in Baptism is here called *dying with Christ*, and *rising with Christ*; because in the same Actions Christ's *natural* Death and Resurrection, and our *spiritual* Death and Resurrection, are *represented* together. The Meaning therefore of the above-cited Passage is plainly this: "You cannot be ignorant that when you were baptized into Jesus Christ, you made a solemn Pro-

" fession

“ session that you would conform yourselves to
 “ his Death in dying to Sin even as he died for it,
 “ so that in your baptismal Immersion you were
 “ representatively buried with him, that so as
 “ Christ was raised from the dead, so you in
 “ conformity thereto might live a new, regenerate
 “ Life; for if we conform to his Death in dying
 “ to Sin, as we promised to do in our Immersion,
 “ we shall be sure to conform to his Resurrection
 “ also in living to Righteousness, as we promised
 “ to do in our rising out of the Water again.” By
 which it is evident that Baptism is on our part
 a solemn *Engagement* of ourselves to perform
 the *Conditions* of the New Covenant. And indeed,
 the very Phrase, *Baptized into Jesus Christ* can im-
 port no less than a solemn *Resignation* of ourselves
 to *Christ* in Baptism. For so the Phrase, *Bap-*
tized into Moses, 1 Cor. x. 2. plainly denotes the
Jews giving up themselves to him, to be governed
 by him, as the *Minister* of God. And according-
 ly the Apostle tells us, that *so many as have been*
baptized into Christ have put on Christ, Gal. iii. 27.
 and *putting on Christ* is opposed by the Apo-
 stle to *making no provision for the flesh to fulfil*
the lusts thereof, Rom. xiii. 14. and therefore must
 necessarily denote an *Engagement* of ourselves to
 a *strict* Observance of the *Laws* of Christian
Purity; or, which is the same thing, a *Promise* or
Stipulation, on our part, of *universal* Obedience
 to *his* Laws. By all which it is evident that
 in this Solemnity of Baptism we put ourselves
under Christ, as our Head, and *Covenant* with
 him, to be ruled by him in our *Faith* and *Man-*
ners.

And

And as in this Ceremony of Initiation *we* strike covenant with *him*, so doth *he* with *us*. For in this sacred Action the *Minister* is the *authorized Proxy* of Jesus Christ, and therefore his giving the holy *Sign* is Christ's *own* Action, and doth to all intents and purposes as much oblige him, as if he did it in his own Person. For since Christ is not upon *Earth*, and so cannot *transact* the New Covenant with us in his own Person, it is necessary he should do it by authorized Proxies, *impowered* by himself to do it in *his Name*; which Proxies, being thus authorized by him, do as *effectually* oblige *him* by those *federal* Rites which they perform in *his Name*, as if he *himself* had performed them in his own Person. For *he* doth what *they* do by *his Authority*, and is as *effectually* obliged by what he doth by them *mediately*, as by what he doth by himself *immediately*. For thus his Commission runs, by which he authorized them and their *Successors* to the End of the World: *Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost*. Where that Phrase, *In the Name*, plainly imports (as it generally doth in other Places of Scripture) *By the Authority*. So that by this Commission Christ's Ministers are *authorized* and *constituted* the legal Proxies of the *Holy Trinity*, in the *stead* of those Blessed Persons, to *seal* the *New Covenant* with the *baptismal Sign* to those whom they baptize, and thereby *legally* to oblige the *Father, Son, and Holy Ghost*, to perform the *Promises* of it to all those baptized Persons who perform the *Conditions* of it. For that the baptismal Sign is a legal Engagement upon God as well

well as *us* to perform the New Covenant, is evident from *Mark* xvi. 16. *He that believes, and is baptized, shall be saved*; where it is evident, that *Baptism* as well as *Faith* doth confer a *Right* to Salvation; and therefore since *Faith* confers it only as it is the *Condition* of the Covenant, *Baptism* must confer it as it is the *Seal* of the Covenant. And accordingly St. *Peter* exhorts his Converts to *repent and be baptized for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost*; from whence it is evident, that *Baptism* as well as *Repentance* has a great Influence on our *Remission of Sins*, and our *Communication* of the *Holy Ghost*. Since therefore *Faith* and *Repentance* are the whole Condition of the *Promise* of Remission, and of the *Holy Ghost*, it necessarily follows, that *Baptism* doth not influence it as it is the *Condition*, but as it is the *Seal* of the *Promise*. And so also in *Baptism* we are said to *wash away our Sins*, i. e. the *Guilt* of them, *Acts* xxii. 16. because the Sign of *Baptism* seals to us on God's Part the *Promise* of *Forgiveness*. By all which it is evident, that *Baptism* is a *fæderal Rite*, in which God and we do seal and ratify to one another each other's part of the New Covenant; and it is this *Sealing* that makes the Covenant *obliging* to both Parties, and gives to each a legal *Claim* and *Title* to each other's *Promise* and *Engagement*; to God it gives a legal *Title* to all that *Duty* which we promise, and to *us* it gives a legal *Title* to all those *Blessings* which God promises; so that till such time as we are *baptized* the *New Covenant* is not struck between God and *us*, nor have we any *Right* or *Title* to any of the *Blessings* promised in it; and tho' we

should *perform* all that *Duty* which the Covenant *requires*, yet this will not at all *entitle* us to the *Blessings* it *promises*; for he who engages to walk a *Mile* for me upon my *Promise* to give him a *Thousand Pounds*, hath upon his *Performance* a just *Claim* and *Title* to the *whole Sum*; whereas he that walks *Ten Miles* for me *without* any such *Promise*, hath a *Right* to no more than what in *strict Justice* he *deserves*; and therefore since what *God promises* in the New Covenant infinitely *exceeds* the *Merit* of what he *requires*, our *Performance* of what he *requires* doth not at all *oblige* him to *bestow* the *Blessings* of his *Promise* on us, unless we *perform* it upon a *Covenant Engagement*; and therefore till this *Engagement* is *made* and *sealed* in our *Baptism*, we can have no *Promise* to rely upon; and tho' we should ever so heartily endeavour to *repent*, we cannot *claim* the *divine Grace* and *Assistance*; and tho' we should *actually* repent, we can plead no *Title* to *Remission* of *Sins*; and tho' we should *persevere* in *well-doing* to the *End*, we cannot *challenge* eternal *Life*. And since our *Endeavours* do not *merit* *God's Grace*, nor our *Repentance* his *Pardon*, nor our *Perseverance* *eternal Life*, he is no more *obliged* to *bestow* these *Blessings* on us by his *Justice*, than he is by his *Promise*; so that in *this State* all we have to rely upon is the *Hope* of an extraordinary *Mercy*, that *God* will do for us that which he never *promised*, and *bestow* upon us that which he is not *obliged* to. But when once we have struck *Covenant* with him in *Baptism*, we have him fast *obliged* to us to *perform* his *Part* of the *Covenant*, whenever we *perform*

form *ours*; and our being thus *tied* together as *one* Party in *one* and the *same* Covenant by this *fæderal* Rite of *Baptism*, is that which makes us *one* Catholick Church or Community; for our Admission into this *New Covenant*, which is the Church's *Charter*, is our Admission into the *Church* itself; and it is by being *entitled* to all the *Blessings* that belong to Christians *in common*, by vertue of the *New Covenant*, that we become *Members* of the *Christian Community*. And hence we are said to be *baptized into the Body* or Church of Christ, 1 Cor. xii. 13. because Baptism, which is our Admission into the *Christian Covenant*, is only in other Words, our Admission into the *Christian Church*, which is nothing but the *Body* of *Christian People joined and confederated* by the *New Covenant*.

Fourthly, the Church or Kingdom of Christ is one universal Society of all Christian People incorporated by the New Covenant in Baptism *under Jesus Christ its supreme Head*. And it is this also that makes all Christian People one *Body* and *Society*, because they are all united under one and the same supreme *Head and Governor*; for as *several* neighbouring Congregations are called in Scripture *one Church*, as I shall shew hereafter, because they were all under the Government of *one* and the *same* Bishop; so all the Churches under all the Bishops in the World are in Scripture called *one Church*, because they are all under *one* Governor, even *Jesus Christ*, the *supreme* Bishop of our Souls; and accordingly the Apostle tells us, that as there is but *one Body*, *i. e.* *one Church*, so

there is but *one Lord* or supreme Governor of that Church, *Eph.* iv. 4, 5. And in *Col.* i. 18. he tells us, that *Christ is the Head of this Body the Church.* And again, *Eph.* v. 23. that *the Husband is the Head of the Wife, even as Christ is the Head of the Church.* For Christ being Mediator of the *Covenant*, by which we are *incorporated* into a religious Society, it must be under *him*, as our immediate Head and Governor, that we are incorporate by it; because as he is Mediator of it for God, his *Office* is to govern us *for* and *under* God, according to the Terms and Conditions of it.

Fifthly, The Church or Kingdom of Christ is *one universal Society* of all Christian People [distributed into particular Churches] which Distribution is made for the *Convenience* of divine Worship. For the Catholick Church being a vast Body, composed of *infinite Parts*, which are separated from each other by vast Distances of Place, it is impossible for it to celebrate the Offices of divine Worship in any *one Assembly* or *Congregation*. At first indeed the *whole Catholick Church* was only a *single Congregation*, but this in a little time increased and multiplied so fast, that they could no longer exercise the publick Worship of God together in *one Place* or *Assembly*; and therefore the first Distribution of it was into several Congregations, which in Scripture are called by the Name of *Churches*, as being similar Parts of the Catholick Church, even as *every Breath* of Air is called *Air*, and *every Drop* of Water, *Water*. For thus those Believers who were wont to assemble in any *one particular* House to worship God together, are frequently

frequently called *Churches*; as for Instances, *the Church in the House of Priscilla and Aquila*, Rom. xvi. 5. *The Church in the House of Nymphas*, 1 Cor. xvi. 19. *The Church in the House of Philemon*, Col. iv. 15. In which Houses in all Probability there was an *upper Room* consecrated and set apart, according to the Custom of the *Jews*, for divine Worship; in which *upper Rooms* not only the Believers of the *Family*, but several other *neighbouring* Christians, were wont to assemble for the publick Exercise of divine Worship. And so wherever the Scripture speaks of several Churches in the same Country, as for Instance, *the Churches of Judea*, Gal. i. 22. *of Samaria and Galilee*, Acts ix. 31. it is evident, that by these Churches no more is meant but only the *several Congregations* of Believers in those several *Churches*.

But these Congregations growing numerous, there was a *second Distribution* made of them, by which many of those *Congregations* *neighbouring* upon one another, were collected into *one Body*, under *one Head* or *Bishop*, who was the *common Guide and Pastor* of all the Members, whether Lay or Clergy, appertaining to them. And these Collections of several Congregations under their several Bishops or Governors, are in Scripture also frequently called *Churches*; for thus, for instance, the Church of *Corinth* contained in it several *Congregations*; and therefore tho' in the Dedication of his Epistle the Apostle calls it *the Church of God*, in the Singular Number, *which is at Corinth*, 1. Cor. i. 2. yet in the Epistle he enjoins, that *the Women should keep Silence in the Churches*, 1 Cor. xiv. 34. which is a plain Evidence that in that

Church there were several *Churches* or *Congregations*. And so also we read of the *Churches* of *Asia* and *Syria*, *Celicia* and *Macedonia*, all which were large Countries, and did without doubt contain in them *several Congregations* of Christians. And thus we also read of the *Church* of *Jerusalem* in the Singular Number; and so of *Antioch*, *Ephesus*, &c. which Churches doubtless consisted of *several Congregations* in and about those populous Cities, which were all united into *one Body*, under the Care and Inspection of *one Bishop* or *Governor*.

Now as the *first Distribution* of the Catholick Church into distinct Congregations was made for the *Convenience of Worship*, it being impossible for the whole Church, when it began to increase and enlarge itself, to celebrate the divine Offices by the Ministry of one and the same Pastor; so this *second Distribution* of it into particular Churches, consisting of several Congregations, was made for the *Convenience of Government* and Discipline; it being impossible for the whole Church to maintain its Order, Government and Discipline, under the single Inspection of any *one Bishop* or *Governor*. But yet notwithstanding these Distributions, the Church's *Unity* still remains; for as the Empire was but *one*, notwithstanding that, for the Convenience of Society and Government, it was distributed into several Cities and Regions, and those into several Provinces, because they were all incorporated together unto *one Civil Head*, the Emperor; so the Church is but *one*, tho' for the Convenience of *Worship* and *Government*, it be distributed into several Congregations, and those into several particular Churches or Episcopacies; because

because they are all incorporate under *one spiritual Head*, even Jesus Christ, the supreme Bishop and Pastor of our Souls.

Sixthly, It is the *universal Society* of all Christian People distributed into particular Churches, under *lawful* Governors and Pastors. And it is this indeed that constitutes them *distinct* Churches, *viz.* their being *joined* and *united* together under distinct Pastors and Governors; for thus a *single* Congregation is a *distinct* Church, because all the Members of it do locally *communicate* together in all the Offices of divine Worship, administered to them by a *distinct* Pastor. And so also a Collection of several Congregations is a *distinct Church*, because they all participate together of the Direction and Conduct of a *distinct* Governor. For, as I shewed before, the reason of these Distributions of the Catholick Church first into single Congregations, was the *Convenience* of *Worship*; and then into several Collections of several Congregations, was the *Convenience* of *Government*; and therefore since that which serves the Convenience of *Worship*, is the having *distinct* Pastors to administer it; and that which serves the Convenience of *Government*, is the having *distinct* Rulers to exercise it; it hence necessarily follows, that *that* which makes a Congregation a distinct *Distribution* of the Catholick Church, must be its worshipping together under a *distinct* Pastor; and that which makes a Collection of Congregations a distinct *Distribution* of the Catholick Church, must be its being united together under a distinct Governor; because without their

Pastor or their *Governor* they want the formal Reason of their being distributed into *distinct Churches*. And indeed there is no Church whatsoever, whether it be a single Congregation, or a Collection of Congregations, can act as a Church without a *Pastor* or *Governor*. No Congregation can lawfully communicate in the publick Offices of *divine Worship*, without a lawful *Pastor* to administer; no Collection of Congregations can lawfully exert any Act of *Church-Government*, without having an authorized *Governor* to exercise it. For the Administration of all Church-Offices is committed by our Saviour into the Hands of the Church's Officers; it is to them that he hath given *the Keys of the Kingdom of Heaven*, *i. e.* Authority to admit, or exclude, or readmit Men into the Communion of the Church; it is they alone whom he hath made the Keepers of *Seals* of the New Covenant, *viz.* *Baptism* and the *Lord's Supper*; they alone whom he hath authorized to *teach* the Gospel, to *bless* the People, and to *offer* up the publick Prayers of Christian Assemblies. And these are the *proper* Acts of a Church, consider'd *as a Church*; so that without *Pastors* or *Governors* there is no Church can perform any of those Acts that are *proper* to a Church. And therefore since all *Action* proceeds from the *Essence* of the *Agent*, *Pastors* and *Governors*, without which, Churches as such, cannot act, must necessarily be *essential* to Churches. And hence the Apostle tells us, that the great Purpose for which Christ ordained Apostles, Prophets, Evangelists, and Pastors, and Teachers, was *πρὸς κατάρτισιν*, *for the compacting or joining together the Saints*

Saints as one Body in Church-Communion and Society, *Eph.* iv. 11, 12. and hence also you find the Churches of *Asia* following the Number of the *Angels* or *Rulers* of them, *Rev.* i. 20. which plainly implies, that therefore they were seven distinct Churches, because they had seven distinct *Rulers* or *Bishops*: And therefore though the Ordination of Pastors and Bishops is not confined to the Ministry of any particular Church, but extends to the Ministry of the Church Catholick; for so *St. Paul*, *Whether Paul, or Apollos, or Cephas, all are yours, and you are Christ's*: that is, they are all Ministers of the Catholick Church in common, of which you are Members, and as such you have all a share in them, *1 Cor.* iii. 22, 23. yet it is the particular Application of this their general Capacity, to this or that particular Number of Christians or Congregations of Christians, that constitutes them particular Churches; and being first authorized Ministers of the Catholick Church, they carry along with them into the particular Church they are sent to, all that Church-Authority and Power by which it acts and operates as a Church: So that without Pastors or Governors, particular Churches are nothing but so many Bodies without Souls, to animate and act them: And therefore, as in natural Bodies, the Form that acts them, doth also constitute their Kind and Species; so in these Ecclesiastical Bodies, the Pastors and Governors, that move and act them as Churches, do also constitute them Churches. What these lawful Pastors and Governors are, I shall have occasion to discourse hereafter, when I come to treat of the Ministers of

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Christ's Kingdom; it being sufficient at present to shew the *Necessity* of them to the constituting particular Churches.

Seventhly, The Church is one *universal Society* to all Christian People distributed into particular Churches [holding Communion with each other]; by holding Communion with each other, I mean, *owning* each other as Parts of the same Body, and *admitting* each other's Members, as occasion serves, into *actual* Communion with them in all their Religious Offices. It is true, in the Primitive Churches there were sundry *prudential* Acts of Communion pass'd between them, such as their *formed* and *communicatory Letters*, by which the holy Bishops gave an account to each other of the *State* and *Condition* of their respective Churches, and consulted each other's *judgment* about them; but these were not at all *essential* to that Communion which they were obliged, as true Churches, to maintain with one another. All the Communion which they are obliged to, as they are *similar Parts* and *Distributions* of the Catholick Church, is, that they should not *divide* into separate Churches, so as to *exclude* each other's Members from communicating in each other's Worship, whenever they have occasion to travel from one Church to another. For so long as there is no *Rupture* between distant Churches, no declared *Disowning* of each other, no express *Refusal* of any Act of Communion to each other's Members, they may be truly said to maintain all *necessary* Communion with each other. And that this Communion is *absolutely necessary* between all those particular Churches into

into which the Catholick Church is distributed, will evidently appear from these four Considerations: First, That by *Baptism*, as was shewed before, all Christian People are made *Members* of the Catholick Church; and by being made *Members* of it, they are all obliged to *communicate with it*: For how can they *act* as *parts* of the whole, that hold no *Communication* with the whole? They who are *Members* of any Society have, not only a *Right* to communicate in all the common *Benefits* of it, but also an *Obligation* to communicate in all common *Offices* of it: And therefore since by *Baptism* we are made *Members* of the *Catholick Church* or *Society of Christians*, we are thereby not only entitled to partake with it in all its *Privileges*, but also obliged to *join* with it in all its *Offices*. But then, Secondly, It is farther to be considered, that the Catholick Church being all distributed into particular Churches, we can no otherwise communicate with it, than by communicating with some *particular Church*: For how can we communicate with the *whole*, that is all distributed into *parts*, without communicating with some *part* of the *whole*? And since the *whole* is nothing but only a *Collection* of all the *parts*, what Communion can they hold with the *whole*, who hold no Communion with any *part* of it? So long therefore as there is any such thing as a *visible Catholick Church* upon Earth, we are obliged by our *Baptism*, unless *Necessity* hinder us, to maintain a *visible Communion* with it; and so long as this Catholick Church is all distributed into so many *particular visible Churches*, we cannot visibly communicate with it, unless we communicate

communicate with some *one* of those *particular* Churches. For how can we be in Communion with the *whole* Body, when we are out of Communion with *all* the *parts*, unless we can find a Body to communicate with without all its parts, or some universal Church without all particular Churches? But then, Thirdly, It is also to be considered, that as we cannot communicate with the *universal* Church, without communicating with some *particular* one; so neither do we communicate with the *universal* Church, by communicating with any *particular* one, unless that particular one be in *Communion* with the Church universal. For if I cannot communicate with the *whole*, without being in Communion with some *part* of the *whole*, it is impossible I should communicate with the *whole*, unless I communicate with some *part* that is in *Communion* with the *whole*. It is as possible for a Finger to *communicate* with a Body, by being joined to an Arm that is *separated* from the Body, as it is for a Christian to *communicate* with the Church Catholick, by being *joined* to a Church that is *separate* from the Church Catholick. But then, Fourthly and lastly, There is no particular Church *can* be in *Communion* with the Catholick, that *separates* itself from the Communion of any *particular* Church that is in Communion with the Catholick. For they who separate from *any part* of *any whole*, must necessarily separate from the *whole*, because the *whole* is nothing but *all the parts* together; and it is a Contradiction, to say, that they who are separated from *any one part*, are yet united to *all*. How then is it possible for *any* Church to separate

rate itself from the Communion of *any other* Church, which is a *true part* of the Church Catholick, without separating itself from the Communion of the Church Catholick *itself*: Since the Church Catholick is nothing but a *Collection* of *all true Churches*; and to be at the same time *united* to all true Churches, and separated from *one* true Church, is the same Absurdity, as to be *separated* from *all* true Churches, and yet *united* to *one*. In short, the Catholick Church is *one*, by the Communion of *all* its *parts*; and therefore they who break Communion with *any one* part, must necessarily disunite themselves from the *whole*. For when two Churches separate from one another, it must be, either because the one *requires* such *Terms* of *Communion* as are *not Catholick*, or because the other *refuses* such as *are*. Now that Church which requires *sinful* or *uncatholick Terms* of *Communion*, doth hereby exclude not only *one*, but *all* parts of the Catholick Church from its Communion; because they are all equally obliged not to *communicate* with *any* Church upon *sinful Terms* of *Communion*; and that Church which *excludes* all parts of the Catholick Church from its Communion, must, in so doing, *separate* itself from the Communion of the Catholick Church. And so on the other hand, that Church which *refuses* the Communion of any other Church upon *lawful* and *Catholick Terms*, doth thereby *separate* itself from Communion of all parts of the Church Catholick; because it separates from a part that *is* in *Communion* with all the *parts* of it: For that Church, which may be *lawfully* communicated with, is in Communion with all other Churches

Churches that are in Communion with the Catholick Church; and therefore that Church which *separates* from its Communion, cannot be in the Number of those Churches that are *in Communion* with the Catholick Church: And how then can this separating Church be in the Communion of the Catholick Church, when it is *out* of the Communion of *any one* of those Churches of which the *Catholick Church consists*? All those particular Churches therefore, into which the Catholick Church is *distributed*, must be *in Communion* with each other; otherwise they are so far from being *Distributions* of the Catholick Church, that they are only so many *Schisms* and *Divisions* from it. For if every Christian is *obliged*, by his Baptism, to *communicate* with the Catholick Church; and if he can no *otherwise* communicate with it, than by communicating with some *particular* Church which is in Communion with the Church Catholick; and lastly, if no particular Church can be in Communion with the Church Catholick, which is not in Communion with *all* the *Churches* of which the Church Catholick *consists*, then it is absolutely necessary that all those Churches into which the Church Catholick is distributed should maintain a *Catholick Communion* with one another.

Eighthly and lastly, The *Communion* which these particular Churches, into which the Catholick Society of Christians is distributed, *hold* with each other is *threefold*: 1. In *all the Essentials* of *Christian Faith*. 2. In *all the Essentials* of *Christian Worship*. 3. In *all the Essentials* of *Christian Discipline*.

1. In all the *Essentials* of *Christian Faith*. By the *Essentials* of *Christian Faith*, I mean those *Doctrines*, the Belief of which is necessary to the very Being of Christianity: For as in all *Arts* and *Sciences* there are some *first Principles* upon which the whole *Scheme* of their *Doctrines* depend, and the *Denial* of which, like the removing the *Foundations* of a Building, *dissolves* and *ruins* the whole *Structure*; so in Christianity there are some *Principles* so *fundamental* to it, as that the *Removal* of them *shakes* the whole *Scheme* of it in *Pieces*. Now the great *Fundamental*, as the *Apostle* tells us, is *Jesus Christ*; for other foundation can no man lay than that is laid, which is *Jesus Christ*, 1 Cor. iii. 11. so that by removing the Belief of *Jesus Christ* from the *Christian Religion*, we necessarily sink and dissolve the whole *Structure*. And accordingly the *Apostle* pronounces those Men *Apostates* from *Christianity* who hold not the head, which is *Jesus Christ*, Col. ii. 19. But yet the bare Belief of *Jesus Christ*, or of this Proposition, that *Christ* came from God, and was his *Messias* and *Anointed*, is not all that is essential to the *Christian Faith*; which includes not only his *Mission* from God, but also the *End* of his *Mission*, viz. to be a *Mediator* between God and Man. For *Christianity*, as it is distinguished from *Natural Religion*, is nothing but the Religion of the *Mediator*, as consisting wholly of the *Doctrine* of the *Mediator*, together with the *Duties* thence arising: So that whatsoever Proposition the *Mediatorship* of *Christ* necessarily and immediately implies, it is a *fundamental Article* of the *Christian Faith*, which no Man can deny, without innovating the

the whole Religion, and turning it into a quite *different* Doctrine from *true* and *real* Christianity. For this Proposition, that *Christ came from God to mediate between God and man*, includes the whole Doctrine of the Gospel ; and therefore whatsoever Proposition is either so *necessarily* included in it, or so *inseparably conjoined* with it, as that the *Denial* of it doth by necessary and immediate Consequence *overthrow* the *Mediation* of our Saviour, it must be *essential* to the Christian Faith ; and the more *necessary* Connection there is between any particular Doctrine, and this *all-comprehending* Doctrine of the Mediation, the more necessary and essential it is to the Christian Faith.

Now whosoever believes not, or, at least, denies any *essential Part* of the Christian Faith, is not a Christian ; and that, not only because he wants a Part of that Faith which *denominates* Men Christians, but also because by disbelieving that Part, he doth by necessary Consequence *overthrow* the whole of Christianity : For so *Tertul. de Præscr. c. 37.* expressly asserts, *Si Hæretici sunt, Christiani esse non possunt* ; i. e. they who are Hereticks, cannot be Christians. And hence it is that *Hereticks*, who are such as obstinately deny any *fundamental* Article of Christianity, are in Scripture ranked in the same Class with *Heathens* and *Infidels* ; for all true Christians are required to *shun* and *avoid* them as *unclean Persons*, the very Touch of whose Conversation was enough to defile them ; *Rom. xvi. 17.* and the Governors of the Church are required to *anathematize* or exclude them from all Christian Communion ;

nion, *Gal. i. 8. to reject them, Tit. iii. 10. and withdraw themselves from them, 1 Tim. vi. 5.* that is, to treat them as *Heathens* and *Infidels*, who have no Right or Title to Christian Communion. And if *heretical Persons* are to be thus treated, then much more are *heretical Churches*; and if every *single Heretick* be condemned of himself, as the Apostle affirms, *Tit. iii. 11, i. e.* excommunicated by his own Sentence or Doctrine, whereby he voluntarily departs from the Church, and so cuts off himself from its Communion, then certainly so is very *heretical Community*, and therefore as such must be utterly unqualified for Christian Communion. And if Heresy excommunicates not only *heretical Persons*, but *heretical Societies*, then a common *Agreement* in all the *Essentials* of Christian Faith, which is the opposite of *Heresy*, is necessarily included in *Catholick Communion*; and accordingly the Scripture frequently presses all Christian People to this common *Agreement*, as to a most *essential* Part of their Communion with each other; for so they are required *to mind or think one and the same thing, Phil. ii. 2. to stand fast in one spirit with one mind, 2 Cor. xiii. 11. to walk by the same rule, and think the same thing, Phil. i. 27. to be joined together in the same mind, and in the same judgment, 1 Cor. i. 10. to hold fast the form of sound words, 2 Tim. i. 13. to strive together for the faith of the Gospel, Phil. i. 27. and to keep that which is committed to us, 1 Tim. vi. 20.* which is that *one form of doctrine* which was delivered to us, *Rom. vi. 17.* the Meaning of all which is, not to oblige us to be of *one Mind* and *Judgment* in all Points of Religion, for that is no

more in our Power than it is to be all of one *Stature* or *Complexion*; but that we should all unanimously *consent* in all those fundamental Articles of which that *one Faith* consists, which is the *common Creed* of Christians. So that it is not the differing of one Church from another in *Doctrines*, that are either *remote* from or *near* the Foundations of Christianity, that dissolves their Communion in the Christian Faith; but so long as the *essential* Doctrines of the Gospel are secured on both Sides, no *corrupt Doctrines* on either Side can warrant a *Breach* of Communion between them. It is true, if the erring Church imposes the Belief of its *Errors* as a *Condition* of its Communion, no Church or Christian that believes them to be Errors, can *lawfully* communicate with it, be those Errors never so small or inconsiderable; not that in themselves they are a *sufficient* Cause of *Separation*, but because they who do not believe them, cannot profess they do without telling a *Lie*; which is a Condition that is *simply unlawful*. And so also when the Errors are such as do corrupt the *vital* and *essential* Parts of her Worship, so that there is no communicating with her in her *Worship* without communicating in her *Corruptions*, all Churches and Christians are obliged to *abstain* from its Communion, not because of the Errors, simply considered in *themselves*, but because they *profane* and *desecrate* her Worship with those sinful *Intermixtures* they infuse into it; so that we cannot join with her in her *Worship* without joining with her in her *Sin*; so that there is *no Error* can *separate* any Church or Christian from the Catholick Communion of Faith, but only *Heresy*,
which

which is a *perverse* Renunciation of some *essential* Part or *fundamental* Article of that Faith.

Secondly, The *Communion* which the particular Churches, of which the Catholick Church consists, hold with each other, is in *all* the *Essentials* also of Christian *Worship*. By the *Essentials* of Christian *Worship*, I mean the *Invocation* of the one eternal God through the one Mediator Jesus Christ, and the Participation of the two *Sacraments*, of Baptism, and the Lord's Supper. Hence the Apostle tells us, that as there is but *one* common *Faith*, wherein all true Christians communicate with each other, so there is but *one* Lord, Eph. iv. 4. and but *one* God for us to address to, and *one* Mediator between God and Man for us to address by, 1 Tim. ii. 5. and therefore to address to this *one* God by this *one* Mediator, is an essential Part of Christian *Worship*. And the same Apostle tells us, that there is but *one* Baptism, Eph. iv. 4. and but *one* Bread, of which we are all Partakers, 1 Cor. x. 17. and therefore to participate of these *Sacraments* must also be *essential* to Christian *Worship*; so that all those particular Churches that admit each others Members upon *lawful* Terms to communicate with them in worshipping this *one* God, thro' this *one* Mediator, and in this *one* Baptism, and *one* eucharistical Bread and Cup, are so far in *Communion* with the Church Catholick; for in *these* Acts of Christian *Worship* consists the principal Part of Christian *Communion*; and therefore that Church which *refuses* either to admit other Churches to communicate with her

in these Acts of Worship, or to communicate with them in them upon *lawful* Terms, doth so far *separate itself* from the Christian Communion; I say, upon lawful Terms, because if it either *require* unlawful, or *refuse* lawful ones, it utterly excludes all other Churches from its Communion. If on the one hand it hath *sophisticated* its *Worship* with any unlawful *Intermixtures*, so that there is no participating with her in the *one*, without partaking with her in the *other*; if we cannot pray with her *to* the *one* God *by* the *one* Mediator, without praying *to* *Creatures* too, or praying *by* other *Mediators* also; if we cannot partake with her in her *Baptism*, without partaking with her in some *sinful* and *impure Rites* of Baptism: In a word, if we cannot be admitted to receive the *Lord's Supper* with her, without receiving it by *halves*, or being obliged to pay divine *Homage* to its *Elements*; in this Case, I say, all Christians and Christian Churches are utterly *excluded* by her from communicating with her in the *Essentials* of Christian *Worship*. And so on the other hand, if a Church *forbids* its Members to *communicate* upon occasion with any *other* Church in these Acts of Christian *Worship* upon *lawful* Terms, in so doing it divides *itself* from the Communion of the Church Catholick; and tho' that Church it refuses to communicate with, should, thro' the *Neglect* of its *Discipline*, have a great many *bad* Men as well as *good* in it; tho' it should require the Observation of a great many *indifferent* Rites, Customs, and Ceremonies, yea, and of *contrary* Rites and Customs to its own; yet so long as the *Essentials* of

of its Worship are kept *pure* and *entire*, and are not so blended with unlawful *Intermixtures*, but that we may *safely* partake of them without being at all obliged to partake of any *Sin*; in this Case, I say, to *refuse* to communicate with it, is to *separate* from the Communion of the Catholick Church. For, for the *same* Reason that any Church *refuses* to communicate with *this* Church, it must refuse to communicate with *all* other Churches in the World, because we cannot to this Day, nor ever could communicate with any Church in the World, in which there are not *some Defects* of Discipline, *some Intermixture* of bad Men with good, and *some indifferent* Modes and Ceremonies of Worship.

Thirdly, and lastly, Another thing wherein those particular Churches, into which the Catholick Church is distributed, do communicate with each other, is in the *Essentials* of Christian *Regimen* and *Discipline*; for though the particular *Modes* and *Circumstances* of Christian Government and Discipline are not *determined* by divine Institution, but left for the most part *free* to the prudent ordering and disposal of the Governors of particular Churches; yet there is a *standing Form* of *Government* and *Discipline* in the Church, *instituted* by our Saviour *himself*; which, as I shall shew hereafter, is this, that there should be an *Episcopacy*, or Order of Men, authorized in a continued *Succession* from the Apostles (who were authorized by himself) to *oversee* and *govern* all those particular Churches into which the Church

Catholick should be hereafter distributed ; to *ordain* inferior Ministers to teach, and instruct, and administer the holy Offices to particular Congregations ; and having ordained them, to *guide* and *direct* them in the Discharge of their Functions ; to *prescribe* the particular Rules of outward Order and Decency to the People of the respective Churches committed to their Charge ; to *confirm* the Weak, and *admonish* the Disorderly, and *correct* the Obstinate, by excluding them from the Communion of the Church of Christ. These Things therefore being all of *divine Institution*, are the *Essentials* of Christian Government and *Discipline*, in which all Christian Churches are *obliged* to communicate with each other. And this being the *standing Government* and *Discipline* of the Catholick Church, no particular Church or Community of Christians can *refuse to communicate in it*, without dividing itself from the Communion of the Catholick Church ; I say, *refuse to communicate in it*, because it is possible for a Church to be without this Government and Discipline, which yet doth neither *refuse* it, nor the Communion of any other Church for the Sake of it. A Church may be debarred of it by unavoidable *Necessities*, in despite of its Power, and against its Consent, and under this Circumstance I can by no means think such a Church to be *separated* from the Church Catholick ; it is indeed an *imperfect* and *defective* Part of the Catholick Church ; and if this *Defect* of it be any way owing to its own *Negligence*, it is a very great *Fault* in it, as well as an *Unhappiness*. But tho' this in-

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stituted Government is necessary to the *Perfection* of a Church, yet it doth not therefore follow that it is necessary to the *Being* of it; for even in the *Jewish* Church, wherein all Things were determined by *divine Institution*, even to the *minuteſt* Circumstances, there were sundry notorious *Deviations* from that Institution, which yet did not *unchurch* them; it was a great *Deviation* in them to offer Sacrifice in their high Places, after God had determined them to sacrifice *only* at the *Temple* at *Jerusalem*; it was another great *Deviation* in them to make *Pieists* out of *other Families*, after God had determin'd them to the Family of *Aaron*; and yet it is certain that neither the one nor the other did *unchurch* them. And if these *Deviations* from *divine Institution*, which were the Effects of their *Negligence*, did not yet *unchurch* them, it is not to be imagined that such *Deviations* from it as are the pure Effects of *Necessity* should *unchurch* others. For tho' no *Necessity* can dispense with the *eternal Laws* of Good and Evil, because the Observance of them depends wholly upon our *Wills*, and there is no such *Necessity* can happen to us as can put them out of the Power of a *willing* Mind; yet as for *positive Institutions* there are a thousand *Necessities* may occur, any one of which may render them wholly *unpracticable*, and then no Man can be *obliged* to do that which is *impossible*; as for instance, the whole Family of *Aaron* might have been extinct; and if it had, it is evident that *positive Institution*, by which God required the *Jews* to chuse their Priests out of the Family of *Aaron*, must have been wholly *unpracticable*, and consequently the

Obligation of it must have for ever *expired*; and they must have been obliged, notwithstanding that *positive Institution*, either wholly to have dropt their Priesthood, and with that their publick Worship (which was much *more necessary* to them than that their Priests should be all of such a Family) or to have chosen their Priests out of *other Families* of the Tribe of *Levi*; and if in *this Exigence* they had done the *latter*, there is no doubt but that the divine Providence, which *created* the *Necessity*, must thereby have designedly *dispensed* with his own *Institution*, and so have left them free to make Priests out of other Families. And by the same Reason whenever the divine Providence doth by *unavoidable Necessity* deprive any Church of its Episcopacy, it thereby, for the *present* at least, and whilst the *Necessity continues*, *releases* it from the *Obligation* of the Institution of Episcopacy, and *allows* it to administer its Government and Discipline by a *Parity* of Presbyters. And therefore so long as it doth not *renounce* the Episcopacy, but still continues in Communion with *other Churches* that enjoy it, it ought to be looked upon and communicated with as a *true Member* (tho' a *maimed* one) of the Church Catholick; for the Catholick Church never *denied* her Communion to any Christian, or Community of Christians, upon any *unavoidable Deviation* from *positive Institution*. It was without doubt as great a *Deviation* from *positive Institution* for Laymen to baptize, as for a *Parity* of Presbyters to govern or ordain, &c. and yet in Cases of *Necessity* the Catholick Church always allowed the *Baptism* of Laymen,

men, as deeming Baptism in *itself* more necessary than the Administration of Baptism by *Persons* in *Holy Orders*; and therefore where such *Persons* could not be had, she thought meet rather to admit that *Laymen* should administer it, than to suffer such as were qualified for it to die *unbaptized*. And why may we not reasonably suppose that the Catholick Church will admit *Presbyters* to govern and ordain, where there are no *Bishops* to be had, since it hath admitted *Laymen* to baptize, where there are neither *Bishops* nor *Presbyters* to be had? since the *latter* is as great a *Defection* from *positive Institution* as the *former*. And if the Catholick Church may be reasonably presumed to allow it in such *necessary* Cases, we must acknowledge, either that she hath not *Authority* enough to provide against her own *Necessities*, which supposes her to be very *defective*; or that her Allowance is *sufficient* to authorize such *Persons* to rule and ordain, as well as to baptize, in case of *necessity*, as are not authorized by *positive Institution*.

But though a Community of Christians may be a *true* Part of the Catholick Church, and in Communion with it, though it hath no *Episcopacy*; yet it is a plain case, that if it *rejects* the *Episcopacy*, and *separates* from the Communion of it, it thereby wholly *divides itself* from the Communion of the Catholick Church. For whether *Episcopacy* be of divine Institution or no, this is matter of fact granted on all hands, that for twelve hundred Years at least, *all* those Churches into which the Catholick Church hath been *distributed*, have been subject to the

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Episcopal Government and Discipline ; and therefore they who now *separate* themselves from the *Episcopal Communion*, as such, must, in so doing, *separate* themselves from the *Communion* of all Churches for twelve hundred Years together : And then either all those Churches must be *out* of the *Communion* of the Catholick Church, and consequently during all that time there must be no such thing as a *visible Catholick Church* upon Earth ; or else those Communities of Christians, which separate from *all* those Churches, must be *Schisms* and *Separations* from the Catholick Church.

S E C T. IX.

Concerning the Ministers of the Kingdom of Christ.

HAVING in the foregoing Section treated at large concerning the *Nature and Constitution of Christ's Kingdom*, I shall, in the next place, shew who the *Ministers* are by whom he *rules* and *governs* it. And these are all included under a fourfold Rank and Order.

First, the *first* and *supreme* Minister by which Christ rules his Kingdom is the *Holy Ghost*.

Secondly, The *second* and *next* to him are the *Angels* of God.

Thirdly, The *third* are *Princes* and *Civil Governors*.

Fourthly,

Fourthly, The *last* are the *Bishops* and *Pastors* of the Church.

I. The *supreme Minister* by which Christ rules his Kingdom is the *Holy Ghost*, or Third Person in the Holy Trinity; of whose *Person* and *Ministry* under our Saviour in his Kingdom I have treated at large from p. 49. to p. 98.

II. Therefore the next Order of Ministers by which Christ rules his Kingdom are the *Angels* of God; that is, the whole World of *Angels*, whether they be *good*, or *bad*; Angels of *Light*, or Angels of *Darkness*. In the Prosecution of which Argument I shall endeavour, First, To prove the Thing, *viz*,

That the Angels, both *good* and *bad*, are the *Ministers* of Christ in the Government of his Kingdom.

Secondly, To shew wherein their Ministry doth consist. First, That the Angels, both *good* and *bad*, are Christ's *Ministers* in his Kingdom: For, as for the *good* Angels, they are *subjected* to Christ by the *Order* and *Appointment* of God himself; who is the *Father of Spirits*, and to whom they are inviolably obedient: And for the *bad*, they are *subjected* to him by just *Conquest*, *contrary* to their own Wills and Inclinations. Of each of which I shall endeavour to give some brief Account.

First, The *good* Angels are *subjected* to Christ by the *Order* and *Appointment* of God, to whom they are always inviolably obedient. It seems, at least, very probable, that *before* our Saviour was exalted, upon his triumphant *Ascension* into Heaven, to the universal Empire of the
World,

World, under God the Father, the *Angelical Powers* were *not all* of them *subjected* to his Mediatorial Royalty, but that *some* of them had their *distinct Regencies* and *Presidentships*, immediately under God the most high Father, over such and such Nations and Countries as he in his *Grace* thought meet to allot to them; For so it is evident the *Septuagint* thought, when in *Deut. xxxii. 8.* instead of *he* (*i. e.* God) *set the bounds of the nations according to the number of the Children of Israel*, they rendered it, *He set the bounds of the nations according to the number of the Angels of God.* For as the ancient *Jews* distributed the *Gentile* World into seventy-two *Nations*, so they also reckoned seventy-two *Angels* that presided over them: And indeed, considering what follows, *ver. 9. For the Lord's portion is his people, Jacob is the lot of his inheritance*, it seems very probable that this *Translation* of the *Septuagint* was the true Sense of the *Original*, *viz.* that whereas God distributed the *Gentile* World into so many *Nations* as there were *President Angels* to be their *Guardians* and *Governors*, he reserved *Israel* to himself, as his own *Lot* and *Portion*, over which he intended to preside *immediately* in his own Person. And therefore, as a learned Writer of our own hath observed, it is not at all improbable, but that instead of בני ישראל *i. e.* the *Sons of Israel*, as it is now in our *Hebrew* Copies, the ancient Reading, whence the *Septuagint* translated, might be בני אלה *i. e.* the *Sons of God*; and that *El* might either be mistaken by the Transcribers for a final Abbreviation of *Israel*, or changed into *Il*, which is the Contraction of *Israel*; and if in
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the ancient *Hebrew* it was *the Sons of God*, it is no wonder that the *Septuagint* rendered it *the Angels of God*: the *Sons of God* being in Scripture a very common Appellation of *Angels*.

But whether this be so or not, it is evident that when God threatened to withdraw his *personal Presence* from *Israel* upon their worshipping the golden Calf, and to put them under the Conduct of an *Angel*, *Exod. xxxiii. 2, 3.* the Meaning of it was, that he would no longer *preside* over them in his own *Person*, but *subject* them to the Government of a *President Angel*: And therefore, *ver. 20.* he bids them *beware of this Angel*, and *obey his voice*, and *not provoke him*; for, saith he, *he will not pardon your Iniquities*. Which plainly shews, that this *Angel* was to have had a *ruling Power* over them to *pardon* or *punish* them at his own Pleasure: So that that which God here *threatned* was, that he would put them in the *same Condition* with other *Gentile Nations*, who were *subjected* to the Government of *particular Guardian Angels*, and so change their *Theocracy* into an *Angelocracy*. And so, as it is evident, *Moses* understood him; for *ver. 15, 16.* he thus prays: *If thy presence go not with me, carry us not up hence; for wherein shall it be known here that I and thy people have found grace in thy sight: is it not, that thou goest with us? so shall we be separated, I and thy people, from all the people that are on the face of the earth.* Where it is very plain, that that which *distinguished Israel* from all other Nations was this, that God himself in his own *Person* *immediately presided* over them; and that if this *Distinction* were taken away by God's *withdrawing*

drawing from them, and *subjecting* them to the *Presidence* of an *Angel*, they would be left in the *same* Condition with other *Gentile* Nations, who must therefore be supposed to be under the *immediate Conduct* of *President Angels*. And this is most evident of the Kingdom of *Persia*, and the Kingdom of *Greece* in particular, *Dan. x. 13, 20.* where there is mention made of two *Angels* under the Character of *the prince of Persia, and the prince of Greece*; and also of a third, *viz. Michael*, who is stiled *one of the chief princes*, and *Michael your prince*, *ver. 21.* and elsewhere, *the great prince which standeth for the children of thy people*, *Dan. xii. 1.* And upon what other account can we suppose them to be stiled the *Princes* of those Countries, but because they *presided* over them as their *Guardians* and *Governors*. It is true, as for the last of them, *viz. Michael*, he is supposed, by very learned *Expositors*, to be no other than *God the Son*; who, as I have proved at large, was always the *Prince* and *Guardian* of *Israel*: But if he were not *God the Son*, but merely a created *Angel*, it is certain he was not the *President* or *Guardian* of *Israel*, since, as was shewn before, they had no *other Guardian* but *God himself*; but in all probability he was the *Prince* of those *Angels* that ministred to *God the Son* in his *Guardianship* and *Government* of *Israel*; and consequently that *Angel* of his, to whom he intended to *subject* them, when he threatened to *withdraw* his *personal Conduct* from them; upon which account he might be called their *Prince*, because, under *Christ*, he had a *principal Share* in the *Protection* and *Government* of

of them. Now these *Guardian Angels* seem to have been *Archangels*, or the *Princes* of the distinct *Orders* of Angels: For so *Michael* is not only stiled an *Archangel*, Jude 9. but he is also said to have an *Army of Angels* under his Command and Conduct, and with them to have fought with the *Dragon* or *Satan* (who was also an *Archangel*) and his *Angels*, Rev. xii. 7. Now though *Michael* (supposing him to be a *created Spirit*) was not a *Guardian Angel*, yet the Prophecy of *Daniel*, by stiling him *one of the chief princes*, plainly assures us, that he was an Angel of the same Rank and Degree with the *Princes* or *Guardian Angels* of *Persia* and *Greece*: From whence it follows, that those *Guardian Angels* were *Archangels* as well as he, and consequently that they also had *their Angels*, or *appropriate Armies* of Angels, under their Conduct and Command; in which Armies of theirs (whose *Ministry* without doubt they always used in the Administration of their respective *Guardianships*) there is no question but there was an exact *Order* and *Regiment*; which cannot well be supposed, without supposing in them particular *Officers* subordinated to each other under their respective *Princes* or *Archangels*. And this seems to be implied in that Distinction which the Apostle makes between these *heavenly Spirits*, Col. i. 16. *Whether they be thrones, or dominions, or principalities, or powers*: Where, by *Thrones*, he seems to mean the respective *Princes* or *Archangels* of the several Orders; by *Dominions* or Lordships, the *Reguli* or chief *Dignitaries* under the *Archangels*; by *Principalities*, their *Governors* of such

Provinces

Provinces or Cities as were within their Guardianships; by *Powers*, their inferior *Magistrates* or *Officers*.

These *Archangels* therefore, who were the *Tutelar* or *Guardian* Angels of Countries, together with their respective *Cohorts* or *Armies* of *Angels*, seem not to have been subjected to the *mediatorial Dominion* of our Saviour, till after his Ascension into Heaven: At which time, it seems, God totally *dissolved* those *Angelocracies*, or *Angelical Governments* of Countries and Nations, and subjected both them and the *Archangels* (together with their Armies of Angels) that governed them, to the *mediatorial Sceptre* of our Lord and Saviour. Upon which he who before was King only of the *Jews*, *vid.* p. 224; 225. became *universal* Lord and Emperor of the *World*: For so, *Heb.* ii. 5. we are told, *That to the angels God hath not put in subjection the world to come*, or future Age, as it is in the *Greek*: Where, by the *future Age*, it is evident he means the Time of the Gospel; for this is the very Phrase used by the Septuagint to express the State of Christianity, *Isa.* ix. 6. where Christ is called Πατήρ μέλλοντος αἰῶνος, *The Father of the future Age*. This Passage therefore of God's not subjecting the *future Age* to the Angels, plainly implies that he had subjected the *past Age* to them, by constituting them the Guardians of Nations; but that now, in this *Age of the Gospel*, he hath wholly *dissolved* that Oeconomy, by subjecting both the *Guardians*, and the *Nations* they guarded, to the Dominion of our Lord and Saviour: So that now the whole Wold of *Angels* is in the same subjection to Jesus Christ,

Christ, as it seems *Michael* and his Angels were *before* Christ's Exaltation; that is, they are now no longer subject, as *Deputy Governors* of Provinces and Nations, who as such were empowered to do *Good* or *Hurt* to those who were under their Government, according to their own *Discretion*, but as the *immediate Attendants* of his Person, to whom nothing is left arbitrary, but all they do is *determined* by the *sovereign Will* of him who employs them; for thus the Scripture declares, that upon his *Ascension* into Heaven he was vested with a *new Dominion* over the *angelical World*; so 1 Pet. iii. 22. we are told, that it was upon his going into Heaven, and sitting down at the *Right-hand of God*, that *Angels, and Authorities, and Powers*, were made subject to him; and in Eph. xx. 21. that God raised him from the *Dead*, and set him at his own *Right-hand* in heavenly Places, far above all *Principality, and Power, and Might, and Dominion*; i. e. above all Angels of what Rank and Quality soever, and every Name that is named, not only in this World, but also in that which is to come; and accordingly, Col. ii. 10. he is said to be *Head of all Principality, and Power*, i. e. of all the heavenly Hierarchy, as well as earthly Dominions; thus also the Apostle tells us, that upon his Ascension into Heaven God hath given him a Name above every Name; that at the Name of *Jesus* every Knee should bow, i. e. that every Being should acknowledge Subjection, either of Things in Heaven, or of Things on Earth, or Things under the Earth; i. e. whether of Angels, or Men, or Devils. And as all these angelical Powers are now subjected to Christ, so do they all of them mi-

nister under him in his Kingdom; for so, *Heb. i. 14.* they are said to be all of them *ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation*, and in so doing they must necessarily minister under him who is *the Captain of our Salvation*; and accordingly in *Rev. v. 6.* those Seven Angels which in *Zech. iv. 10.* are said to be *the seven Eyes of the Lord which run to and fro thro' the whole Earth*, and therefore stiled *the Watchers*, *Dan. iv. 13.* as being the chief Instruments of the divine Providence, are called *the seven Eyes of the Lamb*, by whose Ministry and Agency he inspects and governs his Kingdom; which plainly implies, that they now minister to the *exalted Mediator* in the same Capacity that they heretofore ministered to *God Almighty* himself.

2. And then, secondly, as the *good* Angels are subject to Christ by the *Ordination* and *Appointment* of God, so the *bad* are subjected to him by *just* and *lawful Conquest*; for so the Scripture assures us, that our blessed Saviour *subdued* them to his mediatorial Empire by pure dint of *just Force* and *Violence*; for so we find in his *Life-time* he frequently *contested* with these evil Spirits, and in despite of *all* their Power and Malice continually *vanquished* and *repelled* them. Thus in his *Temptation* in the Wilderness, with only that powerful Command, *Get thee hence Satan*, he put the Devil to flight, *Matth. iv. 10. 11.* So also upon his Approach towards the two possessed *Gergesens*, the Devils that possessed them made a hideous Outcry, *What have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before*

fore the time? and were forced to depart immediately upon his Command, *Matth. viii. 29.* — Nor did he only vanquish them himself in all the personal Conflicts he had with them, but he also gave his Disciples *Authority over all Devils*, *Luke ix. 1.* infomuch that, *Luke x. 17.* his Disciples acquaint him, *Lord, even the Devils are subject unto us thro' thy Name.* But these were only so many successful *Skirmishes* with those Powers of Darkness, in which they fought against him, sometimes in *single Combat*, and sometimes in smaller *Parties.* But the *main Battel* in which they engaged him with *all* their Power and Might, and by winning of which he *compleated* his Conquest, and finally *subdued* them to his Empire, seems to have been that which he fought in his *last Agony*, wherein, after they had reduced him to the *utmost Distress*, he struck them with the *spiritual Thunderbolts* of inward Horror and Confusion, and in a panick Dread forced them to turn their Backs and flee from him. For first, it is evident, that before he entered the Garden, where his Agony seized him, he *expected* some terrible *Assault* from these *infernal Powers*; so he tells his Disciples just before he went thither, *Hereafter I will not talk much with you, for the Prince of this World cometh, and hath nothing in me, i. e. give me leave now to discourse freely with you, because within a very little while I shall be so engaged, that I shall not be at leisure to discharge my Mind to you; for the Prince of Devils is just now mustering up all his Legions against me, and is coming to make his last Effort upon me; but this is my Comfort, he will find nothing*

in me, no *sinful Inclination* to take part with him, no *guilty Reflection* to expose me to his Tyranny, *John* xiv. 30. And accordingly, *Luke* xxii. 53. when the *Jews* had apprehended him, he expostulates the Case with them, why they did not lay Hands on him before, when he *was daily with them in the Temple?* and then answers himself, *But now is your Hour, and the Power of Darkness.* As much as if he should have said, I need not wonder you did not seize me sooner, for this alas! is the *appointed Time* wherein my *Father* had decreed to let loose the *Devils* and you upon me; which plainly shews, that in that dismal Hour he was assaulted by the *Devils* as well as by the *Jews*; for in all Probability those *crafty* and *sagacious Spirits* had smelt out the *merciful Design* of his approaching *Death*, viz. that it was to be a *Ransom* for the Sins of the World, and therefore though they were *desirous* enough of his *Death*, as is apparent, by their animating *Judas* and the *Jews* against him; yet dreading the *End* and *Intention* of it, they resolve to employ all their Art and Power to *tempt* and *deter* him from undergoing it, and either to prevail with him to *avoid* it, by a *shameful Recantation*, or at least *not to consent* to it, that so being *forced* and *involuntary*, it might be *void* and *ineffectual*. In which black Design of theirs God himself thought meet *so far* to favour them, as to give them his free *Permission* to try him to the utmost, that so having experienced in himself the utmost Force of Temptation that *human Nature* is liable to, he might thereby be touched with a more *tender Sympathy* with it; or as the Author to the *Hebrews* expresses it, *that*
having

having suffered, himself being tempted, he might be able to succour them that are tempted, chap. xvii. 18. But then, secondly, if we consider the woful Circumstances of his Agony, it is evident that it was the Effect of some far more powerful Cause than merely a natural Fear of his ensuing Death and bodily Torment; for no sooner was he enter'd on that tragick Stage, but *he began to be sorrowful*, saith St. Matthew, chap. xxvi. 37. or *to be sore amazed*, as St. Mark, Chap. xiv. 33. or *to be very heavy*, as both; which Words, according to their native Signification, declare him to have been all on a sudden oppress'd with some mighty Damp, which arising from some fearful Spectacle or Imagination, overwhelmed his Soul with an unknown and inexpressible Anguish, an Anguish that sunk and depressed him into as deep a Dejection as it was possible for an innocent Mind to endure, causing him to groan out that sad Complaint, *My Soul is exceeding sorrowful, even unto Death*, περιλυπῶ ἐστὶν ἡ ψυχὴ μου, i. e. My Soul is encompassed with Grief, and like a desolate Island, surrounded on every Side with an Ocean of Sorrows, and that even unto Death, as if it had been struggling under some mortal Pang, and the Pains of Hell had got hold upon it; and so intolerable was his Passion, that tho' he liberally vented it both at his Eyes and Lips in Tears, and Sighs and sorrowful Complaints, yet that was not a sufficient Discharge for it, but through all the innumerable Pores of his Body it poured out itself as it were in great Drops of Blood, Luke xxii. 44. All which considered, I can by no means think, that that which occasioned this bitter Agony, was merely

the *Prospect* of what he was going to suffer from the Hands of Men, since not only some *Martyrs* but some *Malefactors*, have suffered much more with less Dejection; and if you consult the History, you will find that he bore his *Death* far better than his *Agony*; from whence we have just reason to believe, that the *latter* was *more grievous* to him than the *former*; and that the Crucifixion of his *Body* on the *Cross*, was nothing near so painful to him as the Crucifixion of his *Mind* in the *Garden*; and since his Sufferings in his *Agony* are described with more tragical Circumstances than his Sufferings on the *Cross*, we have just reason to conclude they were inflicted on him by *more spiteful* and *powerful Executioners*; and consequently, that he endured the Tortures of *Men* only on the *Cross*, but of *Devils* in the *Garden*; where being left all alone, *naked* and *abandoned* of the *ordinary Supports* of his *Godhead*, and having only an *Angel* to stand by and comfort him (*i. e.* to represent such Considerations to him of the *Benefits* and *Advantages* of his *Death*, as were most proper to fortify him against the Temptations which the Devils were then urging to deter him from it) he was in all Probability surrounded with a *mighty Host* of *Devils*, who exercised all their *Power* and *Malice* to persecute his *innocent Soul*, to *distract* and *fright* it with horrid *Phantasms*, to *afflict* it with dismal *Suggestions*, and *vex* and *cruciate* it with dire *Imaginations* and dreadful *Spectacles*. Thirdly, If we consider that strange unaccountable *Drowsiness* which seized his Disciples whilst he was in his *Agony*, it seems to have been the Effect of a *diabolical Power*; for before he enter'd
into

into the Garden, he had *expressly* told them that the *Hour was come*, wherein he was to be taken from them by an untimely Death; so that one would have thought the *dear Love* which they bore him, together with the *infinite Concern* they had in him, might have been sufficient to have kept them *awake* for a *few Hours*; yet, notwithstanding he desired them to *watch* with him (being loth it seems to be left *alone* in a dark Night among a Company of horrid and frightful *Spectres*) upon his Return to them he found them *fast asleep*; and tho' he gently upbraided them with their *Unkindness*, *What could ye not watch with me one Hour?* yet he no sooner left them but they fell asleep again; for as the Text tells us, *their Eyes were heavy*; heavy indeed! that could not hold up for a *few Hours* upon such an *awakening* Occasion! It is true indeed, St. *Luke* attributes this prodigious *Drowsiness* of theirs to their *Sorrow*; and so it is usual in Scripture to put the *apparent* Cause for the *real*, when the *real* Cause is *secret* and *invisible*. But how can we imagine that *mere Sorrow* should necessitate *three Men* to fall asleep together under the most *awakening* Circumstances, all things considered, that ever happened to Mortals? Why did it not as well force them to fall asleep again *afterwards*, when their Lord was *apprehended*, *condemned*, and *crucified*? at all which times they were doubtless rather *more sorrowful* than they were in the Garden; and therefore it seems very probable that there was a much *more powerful Cause* than *Sorrow* in the Case, *viz.* a *preternatural Stupefaction* of their Senses by some of those *malignant Spirits* that were then conflict-

ing with our Saviour, who, perhaps to deprive him of the Solace of his Disciples Company, did, by their *diabolical Art*, produce that *extraordinary Stupor* that oppressed them; that so having him all alone, they might have the greater *Advantage* to tempt and terrify him. Fourthly, and lastly, If we consider the *Warning* our Saviour gave his Disciples when they entered the Garden with him, of the *extraordinary Danger* they were in of falling into *Temptation*, it seems very probable that he *expected* and *found* there an extraordinary Concourse of *Tempters* or evil Spirits; for as soon as they were entered with him into the Garden, St. *Luke* tells us, that he bid them *pray that ye enter not into Temptation*, Luke xxii. 40. and when notwithstanding this Admonition they fell asleep the *first* time, he bids them again, *watch and pray that ye enter not into Temptation*, Matth. xxvi. 41. which Words plainly imply our Saviour's Apprehension of some *extraordinary Danger* they were in of being *tempted* in the very *Time* and *Place* of his *Agony*. And what more probable Account can be given of this Apprehension of his than this, that he found vast *Numbers* of *evil Spirits* there; by whom he himself at that very time was furiously *tempted* and *assaulted*; and that therefore having experienced their *Power* and *Malice* in *himself*, he thought meet to admonish his *Disciples* (who were much less able to resist them than *he*) to stand upon their Guard, lest they should tempt *them* as they had tempted *him*.

For these Reasons it seems highly probable that this *last Agony* of our Saviour was nothing else but a mighty *Struggle* and *Conflict* with the Powers of *Darkness*, who having, by God's *Permission*, mustered up all their Strength against him, intending *once more* to try their fortune against him, and, if possible, to *tempt* or *deter* him from prosecuting his *Design* of *redeeming* the World, were in the end gloriously *repulsed* by his persevering *Resistance*, and forced to flee before him. And of this his glorious *Victory* over them, he made an open shew upon the *Cross*; where, in despite of all those *Terrors* and *Temptations* they had exercised him with, if possible, to *divert* him from laying down his Life for the World, he *freely* and *voluntarily* poured out his Blood as a Sacrifice for the Sins of Mankind. And hence the Apostle tells us, *Col. ii. 15.* that on his Cross he *spoiled principalities and powers*, viz. in that *victorious Act* of laying down his Life to ransom us from their Power, in despite of their most *exquisite Temptations* to the contrary, and made an open shew of them, *triumphing over them*. And by this glorious Victory he finished his *Conquest* of those *Infernal Powers*, so that from thenceforth they never durst assault him more, but, like *vanquished Slaves*, were forced to yield their *unwilling Necks* to the Yoke of his Empire, and (though with infinite *Reluctance*) to obey *his Will*, and execute *his Orders*. And hence we are told, that *by his death our Saviour hath destroyed him that had the power of Death, that is, the Devil*; *Heb. ii. 14.* So that now at his powerful Name *every knee must bow*, or every Being yield

yield obeisance, not only of *things in heaven, and of things on earth*, i. e. of Angels and Men, but of *things under the earth too*, i. e. of Devils; who, notwithstanding they are incensed with an *implacable Animosity* against him, and would gladly pull him down from his Throne, if they had but *Power* answerable to their *Malice*, yet having long since experienced the *Might* of his *victorious Arms*, even then when they had him at the *greatest Advantage*, and being thereby driven into *everlasting Despair* of prevailing against him, they have from thenceforth been forced by the mere *Dread and Terror* of his Power, to *submit* themselves to him, and to become his *Servants and Ministers* in his heavenly Kingdom: So that *now* whatsoever they do, it is by his *Permission* or *Order*, who holds their mischievous Power in Chains, and lets it loose, or restrains it, as he pleases.

And thus having proved at large that both the *good and bad Angels* are Christ's *Subjects and Ministers*, I proceed, in the second place, to shew wherein their *Ministry* to Christ in his Kingdom consists.

And, in the first place, I shall shew wherein the *Ministry of good Angels* consists.

And, secondly, wherein consists the *Ministry of bad Angels*. And because the *Philosophy* of the *Nature and Operations* of Angels is far above the ken of our short-sighted Understandings, I shall not presume to enquire any farther into the *Ministry* of either *good or bad Angels*, than the *Scripture* gives me light; in which we find these seven following Instances of the *Ministry of good Angels* under Christ:

First,

First, They *declare* upon occasion his *Mind* and *Will* to his Church.

Secondly, They *guard* and *defend* his Subjects against *outward* Dangers.

Thirdly, They *support* and *comfort* them upon great *Undertakings*, and under pressing *Calamities*.

Fourthly, They *protect* them against the Rage and Fury of *Evil Spirits*.

Fifthly, They *further* and *assist* them in all their *Religious Offices*.

Sixthly, They *conduct* their separated *Spirits* into the Mansions of Glory.

Seventhly, They are to *attend* and *assist* *Christ* in the great Solemnity of the *Day of Judgment*.

I. One Instance of the *Ministry* of *Angels* in the Kingdom of *Christ*, is, their *declaring* upon occasion his *Mind* and *Will* to his Church and People; for thus most of those *prophetick Messages* which God from time to time sent to the World were *conveyed* to the Prophets by the *Ministry* of *Angels*. So *Daniel*, for instance, had all his Visions from an *Angel* of God, *vide Dan. viii. 16. and chap. ix. 22, 23. as also chap. x. 11.* So also the Prophet *Zechariah*, *vide chap. i. 9, 14, 19. and chap. ii. 3, 4. and fundry other Instances* there are of it in the New Testament, *vide Matt. i. 20, 21. as also chap. ii. 13, 20, 22. and Luke i. 13, 30, 31. and many other Places.* And it was an *ancient* and *Catbolick Doctrine* among the *Jews*, that all *Prophecy* was communicated by the *Mediation* of *Angels*: Whence the Pharisees, describing *St. Paul* as a Prophet, thus pronounce concerning him, *We find no evil in this man; but if a spirit or angel hath spoken to him, let us not fight against God,*

God, Acts xxiii. 9. And accordingly we find our Saviour *sending forth* his holy Angels on *prophetic Messages* to his Church; for so St. John received his Revelations from Christ by the Hand of an *Angel*, Rev. i. 1. Rev. xxii. 16. And an *Angel* is sent from Christ to *Philip* to bid him go to the *Ethiopian Eunuch* to expound to him the Prophecy of *Isaiah*, Acts viii. 26. And *Cornelius* received a *Message* from Christ by an *Angel*, requiring him to send to *Jeppa*, for St. Peter to instruct him in the Christian Religion, in Acts x. 3, 4, 5. But since that Christ hath revealed his *whole Will* to his Church, and transmitted it down by a *standing Scripture*, this *Ministration* of the holy Angels is in a great measure *ceased*, and to this *Written Word* of his we are *entirely* referred, as to the *perpetual Rule* of our Faith and Manners; insomuch that if thenceforth even an *angel from heaven should preach any other gospel* to us than what we have there received, he is pronounced *accursed*, Gal. i. 8. Not but that sometimes, and upon *great Emergencies*, they may be still sent from Heaven with *new Messages* to us to discover some *useful Secret*, or to *inspire* our Minds with the *Notices* of some *future Contingent*, that are of great moment to us, though this very rarely, it being no part of their *ordinary Ministry*. But since the *Revelation* of the Gospel was *completed*, to be sure they never reveal any *new Doctrine* to us. They may be *assisting Geniuses* to our *Understandings*, to excite in them a true *Apprehension* of what is *already* revealed, by impressing our *Imaginations* with clear and distinct *Ideas* and *Representations* of things that
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are revealed more obscurely: But to suppose that they still reveal *new Doctrinal Truths* to us, is, not only to deny the *Perfection* of written *Revelation*, but to open a wide door to all manner of *Enthusiasm*.

II. Another Instance of the Ministry of *Angels* in the Kingdom of Christ, is, their *guarding* and *defending* his Subjects against *outward Dangers*; for thus the Angels are said to *encamp round about those that fear God*, to *deliver them*; Psal. xxxiv. 7. And though I see not sufficient reason to be fully persuaded that every faithful Subject of the Kingdom of Christ hath an *appropriate Guardian Angel* appointed to him, yet from that Caution of our Saviour, *Matt. xviii. 10.* it is evident that he employs his Angels to *attend* as an *invincible Life-guard* upon the Persons of all good Christians: For, saith he, *Take heed that ye despise not one of these little ones*; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven; i. e. those blessed Spirits, which are appointed by God to be their *Guardians* upon Earth, have yet their continual *Returns* and *Recourse* to God's glorious Presence in Heaven; and having always access to him to offer up *Requests* or *Complaints* in their behalf, it must needs be a very dangerous thing for any to presume to *despise* or *offend* them, lest he thereby provoke those *mighty Spirits* to sue out and execute some *Commission of Vengeance* upon him. From whence it is evident that the Blessed Angels are greatly concerned in the *Vindication* and *Protection* of the Faithful, and that that Promise, *Psal. xci. 10, 11, 12.* is still in force, viz.

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There shall no evil befall thee, for he shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands lest thou dash thy foot against a stone. And this they do sometimes by removing such evil *Accidents* from us as in the Course of necessary Causes must have befallen us; for there is no doubt but these powerful Spirits have a mighty influence upon necessary Causes, (at least upon a great many of them) and can retard, or precipitate, or vary, or divert their Motions, as they see occasion; and thereby prevent a great many *Accidents*, which must otherwise have befallen, had they permitted them to proceed in their natural Courses. Other times again, they divert the mischievous Intentions of our *Enemies*, by injecting sudden *Fears* into them, and brandishing horrid *Phantasms* before their *Imaginations* (as the Angel did the flaming Sword before *Balaam*) when they are just upon executing their *Malice*. Sometimes again, they warn us of *Dangers* approaching, either by some external *Sign* or unaccountable *Impression* on our *Fancies*, by which we are vehemently solicited, without any visible Cause or Reason, either to proceed very cautiously in the Ways where our Danger lies, or to stop and forbear awhile, or steer some other course. Of all which there are innumerable Instances to be found in History.

III. Another Instance of the Ministry of Angels in the Kingdom of Christ, is, their supporting and comforting his faithful Subjects upon difficult Undertakings, and under great and pressing Calamities:

Calamities : For thus, not only our Saviour himself was comforted in his last *Agony*. by an Angel from Heaven, *Luke* xxii. 23. but *St. Paul* also tells us, that being in imminent Danger of being shipwreck'd in a Storm in his Voyage to Rome, there stood by him in the night an angel of God, whose he was, and whom he served, saying, Fear not, Paul, thou must be brought before Cæsar, and lo God hath given thee all them that sail with thee, *Acts* xxvii. 23, 24. So also, when the Apostles by an Order from the High-Priest were cast into the common Prison, the Text tells us, That an angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life; *Acts* v. 19, 20. So also, in the ancient Martyrologies of the Church, we meet with sundry Relations of the *Appearances* of Angels to the suffering Martyrs, and of the wonderful *Comforts* they administered to them, to support their Faith and Patience under their *Agonies* and *Torments*. And although, since the *Cessation* of *Miracles*, they do not ordinarily perform this Ministry to us in visible *Appearances*, yet there is no doubt, but as they are *Spirits*, they have spiritual and invisible Ways of conversing with our *Spirits*, and of administering *Comforts* to us in our *Needs* and *Extremities*; for though they can have no immediate access to our *Mind*, which is a dark, mysterious Chamber, into which no other Eye can penetrate, but his who is the Searcher of all Hearts, yet that they can vehemently impress our Fancies with joyous Representations, and thereby exhilarate our drooping Spirits to that degree, as to transport us into Raptures of

bodily

bodily Passion, is not to be doubted, there being so many sensible *Experiments* of it in the ancient *Prophets*, whose *Imaginations* were sometimes so vehemently impressed with *frightful Ideas* by the *Angels* which conversed with them, as that they immediately fell into an *Agony*, and were seized with unaccountable *Horrors* and *Tremblings*: And not only the *Prophets* themselves that saw the *Angel* were thus affected, but sometimes their *Companions* too that saw him not; of which you have an Instance in *Dan. x. 7.* where *Daniel* tells us, that he alone saw the vision of the *Angel*, and that the men that were with him saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. Which is a plain Evidence of the great Power which the *Angels* have over our *bodily Passions*, even when they are invisible to us; so as to strike what Note soever they please upon them, whether it be *Fear*, or *Sorrow*, or *Joy*: And it being in their power to excite our *Passions* to what degree they please, there is no doubt, but that being *ministring Spirits*, they can, and do minister *Joy* and *Comfort* to us, whenever our Case and Circumstances require it.

IV. Another Instance of the *Ministry* of *Angels* in the Kingdom of Christ, is, their *protecting* his Subjects against the *Rage* and *Fury* of *Evil Spirits*: For, considering with what a *fierce* and *indefatigable Malice* those *malignant Spirits*, which in vast Numbers rove about in the Air, are animated against *Mankind*, and especially against the *Subjects* of Christ, their most dreaded and implacable Enemy; and considering also the *mighty Power* they have, as they are *Angels*, to do *Mischief*,
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it is not to be imagin'd, but that, were they not *opposed* and *restrained* by a *mightier Power* than their *own*, they would never be able to forbear exercising their direful *Rage* and *Cruelty* upon us, till they had converted this Earth into *Hell*, and made this *School* of our *Probation* the *Place* of our *Torments*: And as for the Kingdom of *Christ*, whose *Subjects* have so solemnly *renounced* their Yoke and Dominion, to be sure they would never cease infesting it with the fiery Darts of their *Malice*, till they had utterly *ruined* and *destroyed* them; and therefore to *prevent* their *mischievous* Attempts, God in Mercy hath thought meet to commit us to the *Guardianship* of his holy *Angels*, and to send them forth under the *Conduct* of *Jesus*, our Mediator, to fight against these hellish *Powers*, in the Defence of his Church and People; for so God promised *Jerusalem*, Zech. ii. 5. that *he would be as a Wall of Fire round about her*, i. e. as the most learned Expositors suppose, by *surrounding* her with a *Guard* of *Angels*, whom in the Defence of his People against evil *Angels*, he *maketh a flame of Fire*, as the Psalmist expresseth it, *Psal. civ. 4*. And in *Rev. xii. 7*. we read of a *War in Heaven* (or the airy Region, of which the Devil is called the Prince) *Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels*; which War *Michael* undertook, as the foregoing Verses tell us, in the Defence of the *Woman that was cloathed with the Sun*, which all agree was the Christian Church. So also in *ver. 9. of St. Jude's Epistle* we read that *Michael the Archangel contended and disputed with the Devil about the Body of Moses*, or *Jewish Church*, so called

led for the same reason that the Christian Church is called *the Body of Christ*. And it is very probably supposed, that that *Hedge* which the Devil complained God had set about *Job*, and about his House, by which he was hindered from breaking in upon him, was no other than a *Guard of Angels*, by which he was *driven back* as oft as he attempted to execute his *Rage* and *Malice* upon him, *Chap. i. 10.* Now by what *Means* or *Instruments* the *good Angels* war against and repel the *evil ones*, is, I conceive, an Enquiry beyond our Cognizance, *Revelation* (from whence we receive all our Notions of the *State* and *Oeconomy* of the *invisible World*) being wholly *silent* in the Case; only thus much we may say, without any way presuming beyond our Capacity, that *spiritual Agents* can as easily strike upon *Spirits* as *bodily Agents* do upon *Bodies*; and tho' we, who are *Spectators* only of *corporal Motion*, can give no Account of the *Manner* how *one Spirit* acts upon *another*, yet there is no reason at all to doubt but that they have some way of *impressing* one another, and communicating to each other a mutual *Sense* and *feeling* of each others *Pleasures* and *Displeasures*; and if so, then it is easy to suppose, that the more *powerful* any *Spirit* is, the *stronger* and *more exquisite Impressions* of its *Displeasure* it can make upon *other Spirits*; and consequently, that the *good Angels*, who by preserving their *Innocence*, and improving their *Perfections*, have *augmented* and *redoubled* their *natural Strength* and *Vigour*, are much more *powerful* than the *bad ones* (who have rather *impaired* it) and are so much more able to *withstand* and *repel* the violent Impressions

Impressions of the *bad Angels*, than the *bad Angels* can *themselves*; so that tho' the *bad Angels* may, and oftentimes *do resist* and *oppose* the good, yet they can never *conquer* them, but in the Conclusion are still *forced to flee* before them, as being unable to withstand their *more powerful Impressions*. Since therefore we *wrestle not with Flesh and Blood*, i. e. only with *Flesh and Blood*, but *against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickednesses in high Places*, i. e. against the several Ranks of *Devils* that are in the Air under the Command and Conduct of *Beelzebub* their Prince, *Eph. vi. 12*. And since these *apostate Spirits* are by much *too strong and powerful* for us, so that were we left to grapple with them *alone*, by our own *single Strength*, they would infallibly *vanquish* and *lead us captive* to eternal Ruin, God hath thought meet to *subject* his *holy Angels* to the Command of our compassionate *Mediator*, that so whenever we are too hardly *beset* by these *evil Spirits*, he might send them forth to *guard* and *protect* us against them, and either to *assist* us in our Conflicts with them, or to *chase* them away from us, when we are no longer able to withstand them; and accordingly we have a sure Word of Promise, that if we *resist the Devil* he shall *fly away from us*, James iv. 7. Not that *our weak Resistance* is in *itself* sufficient to put those daring and mighty Spirits to flight; but the Meaning without doubt is, that if when they *assault us* with any *Temptation* to sin, we do but oppose them with a *sincere Resolution*, God will not *permit* us to be *vanquished*

by them, but whenever they press too hard upon us, will be sure to send down some good Angel to us to *repel* and *drive* them away from us; for so he hath promised, that *he will not suffer us to be tempted above what we are able, but will with the Temptation also make a way to escape, that we may be able to bear it*, 1 Cor. x. 13. Which plainly implies, that should God suffer him, the Devil can tempt us *above what we are able*; and this without doubt he is ordinarily *hindered* from by the timely *Interpositions* of the *holy Angels*, who, when *our Strength* begins to *fail*, are always ready to *second* us, and with their victorious Arms to *encounter* and put to *flight* those *evil Spirits* that do so importunately *tempt* us.

V. Another Instance of the *Ministry* of *Angels* in the Kingdom of Christ, is their *furthering* and *assisting* his Subjects in the *Works* and *Offices* of Religion; for since they are said to *minister to them who shall be Heirs of Salvation*, there is no doubt but that they minister to them in the Discharge of their *religious Obligations*, upon which their Salvation depends; and since, as our Saviour assures us, *there is Joy in the Presence of the Angels of God over one Sinner that repents*, Luke. xv. 10. we cannot but suppose, that so far as their own *Ability*, and the *Laws* of the *invisible World* will permit them, they do *promote* and *further* our Repentance, since in so doing they *contribute* to their *own Joy*; and in a word, since the Scripture assures us that the *Angels* are *present* in our holy *Assemblies* (which that Passage of St. Paul seems necessarily to imply, 1 Cor. xi. 10. *For this cause*
ought

ought the Woman to have power over her Head, i. e. to be veiled in the sacred Assemblies, because of the Angels, or out of a decent Respect and Reverence to those blessed Spirits, who are supposed to be present there;) since, I say, they are present in our religious Assemblies, we cannot reasonably suppose them to be present merely as idle Auditors and Spectators, who have nothing else to do but only to observe and gaze upon our holy Solemnities; and therefore must conclude, that their great Business there is to assist us in the Performance of them, to remove our Indispositions, and recollect our Wandrings, to fix our Attention, excite our Affections, and inflame our Devotions; for besides as they are the Ministers of the divine Providence, they have many Opportunities of presenting good Objects to us, and removing Temptations from us, of disciplining our Natures with Prosperities and Afflictions, and of so ordering and varying our outward Circumstances, as to render our Duty more facil and easy to us; besides which, I say, as they are Spirits, they have a very near and familiar Access to our Souls; not that they can make any immediate Impressions on our Understanding or Will, which are a Sphere of Light, to which no created Spirit can approach, it being under the immediate Oeconomy of the Father of Spirits; but yet being Spirits, there is no doubt but they may, and oftentimes do, insinuate themselves into our Fancies, and mingle with the Spirits and Humours of our Bodies, and by that means never want Opportunity both to suggest good Thoughts to us, and raise holy Affections in us; for that they can work upon our Fancies is apparent, else there could be

neither *angelical* nor *diabolical Dreams*; and if they can so act upon our *Fancies* as to excite new *Images* and *Representations* in them, they may by this means communicate *new Thoughts* to our *Understanding*, which naturally prints off from the *Fancy* those *Ideas* and *Images* which it there finds set and composed; and as they can work upon our *Fancies*, so there is no doubt but they can influence our *Spirits* and *Humours*, else they have not the Power so much as to *cure* or *infect* a Disease; and by thus working upon our *Spirits*, they can *moderate* as they please the *Violence* of our *Passions*, which are nothing but the Flowings and Reflowings of our *Spirits* to and fro from our Hearts; and by influencing our *Humours*, they can *compose* us when they please into such a *sedate* and *serious Temper*, as is most *apt* to receive *religious Impressions*, and to be influenced by the *heavenly Motions* of the holy Ghost. These things I doubt not the blessed Angels *can*, and frequently *do*, tho' we percieve it not; and tho' by the *Laws* of the World of Spirits they may probably be *restrained* from doing their *utmost* for us, that so we may still act with an uncontrouled *Freedom*, and be left under a necessity of a constant and diligent *Endeavour*; yet this we may be sure of, that as the *evil Angels* are always busy to *pervert* and *seduce* us from our Duty, so the *good* are no less active to *reduce* us to, and *assist* us in it.

VI. Another Instance of the *Ministry of Angels* in the Kingdom of Christ is, their *conducting* the *separated Spirits* of his *faithful Subjects* to the *Mansions of Glory*. It was an ancient Tradition among the *Jews*, that the *Souls* of the *Faithful* were

were conducted by *Angels* into *Paradise*, of which the *Chaldee* Paraphrase makes mention on *Cant.* iv. 12. And this Tradition of theirs is confirmed by our Saviour, *Luke* xvi. 22. where he tells us, that when *Lazarus* died, *he was carried by Angels into Abraham's Bosom*, i. e. into that Place of Refreshment where the Soul of *Abraham*, who was the Father of the Faithful, dwells; and in all Probability that *fiery Chariot and Horses* wherein *Elias* was mounted up to Heaven, 2 *Kings* ii. 11. was nothing but a Convoy of *Angels*; and accordingly *Tertullian de anima*, c. 52. styles the *Angels Evocatores animarum*, i. e. the Messengers of God, that call forth the lingring Souls out of their Bodies, and shew them the *Paraturam diversorii*, the Preparation of those blessed Mansions, where they are to abide till the Resurrection. And this Office the good *Angels* do perform to the Souls of the Faithful, not merely to congratulate their safe Arrival into the World of Blessedness, tho' there is no doubt but that they, who do so heartily rejoice in the Conversion of Sinners, are ready enough to congratulate their Glorification; but that which seems to be the great Reason of this Ministration of theirs, is to guard holy Souls, when they leave their Bodies, thro' those lower Regions of the Air, which are the Seat and Principality of the apostate *Angels*, who may therefore be very reasonably supposed to be continually lying in wait there, like Birds of Prey, to seize upon the Souls of Men, as soon as they are escaped out of the Cage of their Bodies into the open Air, and either to scare and terrify them in their Passage to Heaven, or to

lead them away captive into their dark Prisons of endless Horror and Despair; and therefore to prevent their affrighting good Souls (which is all the Hurt they can do them) as they pass along thro' their Territories, they are no sooner parted from their Bodies, but they are taken into the Custody of some good Angel or Angels, who guard them safe thro' the Enemies Quarters, and beat off those evil Spirits from them that would fain be infesting and assaulting them. And it is not at all improbable, but that by this very thing those evil Spirits do distinguish what Souls do belong to them from what do not, viz. their being destitute of, or attended with this holy Guard of Angels. When they behold a separated Spirit under this heavenly Convoy, they fly away from it with infinite Rage and Envy, to see it irrecoverably rescued out of their Power to make it miserable; but when they perceive one destitute and abandoned of this angelick Guard, they immediately seize it as their own, and so commit it to their Chains of Darknes. And as the good Angels do guard good Souls, as they pass thro' the Air, against the Power and Malice of the Prince of the Power of the Air, so they also conduct and guide them to their Mansions of Blessedness. For when the departed Soul is waisted through the Air into those immense Tracts of Æther, wherein the Sun and all the heavenly Bodies swim, how would it be possible for it in such a vast and unknown Continent ever to find its Way to the Seat of the Blessed, without the Conduct of some experienced Guide? And who can be better experienced in that celestial Road,

Road, than those winged *Messengers* of the Almighty King, who, in the execution of his *high Behests*, are always travelling to and fro between Heaven and Earth? And therefore our Saviour hath committed the *separated Spirits* of his faithful Subjects to these most *skilful* and *faithful Guides*, who, in pursuance of his *Commission*, are some or other of them still *attending* upon every good Man's Decease, to receive his Soul into their *Custody* as soon as ever it is expired, and to *guard* it against *Evil Spirits* as it passes through the *Air*, and thence to *conduct* it through all those *spacious Fields of Æther*, which extend themselves far and wide beyond all the visible Lights of Heaven, to those *happy Abodes* which the Divine Goodness hath prepared for *glorified Spirits*.

VII. And lastly, Another Instance of the *Ministry* of *Angels* to our Saviour in his Kingdom, is, their *attending* and *assisting* him in the great Solemnity of the *Day of Judgment*: For thus, in all his most *solemn* and *conspicuous* Works of Providence, our Saviour hath still been pleased to make use of the *Ministry* of his holy *Angels*. So when he came to ratify his *Covenant* with *Jacob*, the mysterious Preface of that great Solemnity was a *Ladder* reaching from Heaven to Earth, and the *Angels* *ascending* and *descending* upon it: Which was doubtless intended for an *Emblem* of that *everlasting Covenant* by which *Man* was to ascend to *God*, and *God* to descend to *Man*: So also when the *Law* was delivered by him upon the Mount, the *Angels* descended *with him*, and pitched their *Tents* about it in Circles of flaming Fire, to signify to the People those *Flames* of
Vengeance

Vengeance that would certainly pursue and seize them, if they were not *obedient* to those Words that were thence delivered to them: So also, when he was *born* into the World, the holy *Angels* came down to sing his *Christmas* Carol, and at once to *proclaim* and *celebrate* his Nativity: And it is the Opinion of some learned Men, that that *Multitude* of the *heavenly Host*, which St. *Luke* speaks of, and who sang that Anthem of, *Glory be to God on high*, at our Saviour's Nativity, *Luke* ii. 13. contained the whole *Nation* of *Angels*; because in *Heb.* i. 6. it is said, that *when God brought in the First-begotten into the world, he said, Let all the angels worship him*; that is, as they understand it, when our Saviour was born, God gave order to all the *Angels* of Heaven to *come down* and *do homage* to him, who was e're long to be their Sovereign *Lord* under the most High *Father*. Thus also, a little before *Jerusalem* was destroyed, *Josephus* tells us, that the *Heavens* were spread with *Troops* of armed Men: Who without doubt were the *blessed Angels*, that, by their fantastick *Combats* in the Air, did presignify the ensuing *Tragedy* of that bloody City. It is no wonder then if the great *Solemnity* of *Doomsday*, of which *Jeusalem's* Desolation was only a mournful *Type*, shall also be *adorned* and *illustrated* with the Presence and Attendance of the *holy Angels*: For this great *Transaction* is to be the *winding up* of the vast Bottom of Divine Providence over the whole Race of fallen and degenerate Mankind, and the *Close* and *Conclusion* of the *Mediatorial* Kingdom of our Lord and Saviour; and therefore will without doubt be performed with the

greatest

greatest Grandeur and Magnificence. This is to be the great Day of our Saviour's *Triumph*, wherein his *Friends* shall be *crown'd*, and his *Enemies* made his *footstool*! And such a *Solemnity* may well deserve the *Attendance* and *Ministry* of all the heavenly Angels; who accordingly shall then *descend* with our Saviour from the highest Heavens in bright æthereal Bodies, such as shall render them *gloriously conspicuous* to all the lower World, and fit to *adorn* the *Triumphs* of that *glorious* Day. For so the Scripture assures us, not only that *he shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God*, 1 Theff. iv. 16. but also that *he shall come in his glory, and all his holy angels with him*, Matth. xxv. 31. and that *he shall be revealed from heaven with his mighty angels*, and that *he shall come in his own glory, and in his Father's, and of his holy angels*, Luke ix. 26. and, in a word, that *he shall come in the glory of his father with the holy angels*, Mark viii. 38. But what their *Ministry* is to be in that great Day, I shall hereafter have occasion to shew, when I come to discourse of that *solemn Transaction*.

And now having explained the Ministry of the good Angels under Christ, I proceed to treat of the Ministry of the evil Angels to him; which principally consists in these four Particulars:

First, In trying and exercising the *Virtues* of his Subjects.

Secondly, In *chastening* and *correcting* their *Faults* and *Miscarriages*.

Thirdly, In *fearing* and *hardening* his incorrigible *Rebels*.

Fourthly,

Fourthly, In *executing his Vengeance* on them in another World.

I. The Ministry of *evil* Angels to Christ consists in *trying* and *exercising* the *Virtues* of his Subjects: For *this* being the State of our *Trial* and *Probation*, wherein we stand *Candidates* for those everlasting *Preferments* in the other World, our Blessed Lord hath thought meet to surround us with *Difficulties* and *Temptations*; that so being in continual *Conflict* with them we may never want opportunity to *exert* and *exercise* our *Virtues*, and to give the most glorious *Proofs* of our *Courage* and *Constancy*. For *Difficulty* is the Spur of *Endeavour*, and the Whetstone of *Virtue*; without which the *fairest* *Graces* that belong to human Nature would be altogether *useless*, *worthless*, and *inactive*: Such as *Faith* and *Patience*, *Temperance* and *Equanimity*, *Courage* and *Resignation* to God; all which would scarce deserve the *Name* of *Virtues*, if they had not some *Difficulties* to contest withal. Now one of the *greatest* *Difficulties* with which our Blessed Lord *tries* and *exercises* these *Graces* of our *Nature*, is the *Temptations* of *Evil Spirits*; who, as so many *assisting* *Genius's* to the *corrupt* *Inclinations* of our *Nature*, are permitted by him to rove about the World in innumerable Swarms to *tempt* and *elicit* those *Inclinations* into *Action*; and these being *Spirits*, have a much *nearer* access to the Souls of Men than any *material* Agents whatsoever. For though they are totally debarred from all kind of Intercourse with the *immediate* *Operations* of the *reasonable* Soul, and can no more look into its *Thoughts*, than we can into the *Bowels* of the *Earth*, yet our *Fancies* and
Imaginations

Imaginations lying open to them, there is no doubt but they *can*, and oftentimes *do* make what use they think fit of the *animal Spirits* there, and *dispose*, and *order*, and *distinguish* them, just as the *Painter* doth his numerous Colours, that lie confusedly before him in their *several Shells*, into the *Pictures* and *Phantasms* of whatsoever Objects they please, and *continue* and *repeat* those *Pictures* in our *Fancies* as long and as oft as they think meet: And then considering what the *natural Use* of the *Fancy* is, both to the *Understanding* and *Will*, and how it prompts the *one* with Matter of *Invention*, and supplies it with Variety of *Objects* to work on, and draws forth or elicits the *other* to chuse or refuse those *Objects* it presents, according as they are *amicably* or *odiously* represented: Considering these things, I say, it is notorious, what mighty *Advantages* the *evil Spirits* have of insinuating their black *Suggestions* to our *Minds*. And then they being very *subtil* and *sagacious* by nature, and having had above five thousand Years *experience* to cultivate their Trade of tempting and seducing us (*that* having been their *Trade* ever since they became Devils) to be sure they can never be at a *loss* when or how to apply themselves to us, and to nick us with *such Temptations* as are most *convenient* to our several Inclinations, Conditions, and Circumstances. And accordingly, 2 Cor. ii. 11. the Devil is said to have his Methods or *Devices*, i. e. his stated *Rules* by which he governs his mischievous Practice of tempting and seducing Souls; and, 2 Tim. ii. 26. we are told of *the snare of the devil*, or his crafty *Devices* to entangle and captivate Men's Souls.

Now

Now though the *Design* of these *evil Spirits* in tempting Christ's Subjects is doubtless to *seduce* and *ruin* them, yet it is evident that the *Design* of *Christ* in permitting them to tempt them is only to *try* and *exercise* them and *rouse* them out of their *Sloth* and *Inactivity*, and by the continual *Alarms* of these their restless Adversaries to keep them upon their *guard*, and make them more *watchful* and *vigilant*: And accordingly from the consideration of that *Permission* which these *evil Spirits* have to tempt us, we are in Scripture frequently exhorted to *Activity* and *Vigilance*. So in 1 Pet. v. 8. *Be sober, be vigilant, for the devil your adversary goeth about like a roaring lion, seeking whom he may devour.* So also Ephes. vi. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* Since therefore the Devil's tempting us is used by Christ as a *Motive* to excite our *Activity*, it is evident that Christ's *Intention* in permitting him to tempt us is to excite and stimulate us thereunto. It is true, the Devil's Temptations may, and often have, a quite *contrary Effect* on us than Christ intended: They may seduce us from our *Innocence* and *Duty*, and thereby involve us in *everlasting Perdition*; but if they do, it is our *own Fault*, and through our *own Consent*, without which they can never prevail against us. For we are assured, that *if we resist the devil he will fly away from us, and that we shall not be tempted by him above what we are able.* And we are furnished by our Saviour with *sufficient Strength* and *Assistance* to repel his most powerful Temptations: But if in-

stead

stead of employing our *Strength*, and exercising our *Virtue*, in a *vigorous Resistance* of him (which is the thing *Christ* intended in permitting him to tempt us) we will *tamely* suffer ourselves to be *led captive* by him, we must thank *ourselves* for all the dire and miserable Consequents of it.

II. Another Instance of the *Ministry* of these *evil Angels* to *Christ*, is, their *chastening* and *correcting* the Faults and Miscarriages of his Subjects. Thus upon great and high *Provocations* he many times lets loose these evil Spirits upon us, and permits them to pain and punish us, either immediately by *themselves*, or mediately by their *Instruments*: For so, only to prevent *St. Paul's* being *exalted above measure* through the abundance of his revelations, there was given a thorn in the flesh, the messenger of Satan to buffet him; i. e. as it seems most probable, some *evil Spirit* was sent to him from *Satan*, the Prince of Devils, to inflict some corporal Pain or Disease on him (for so the *grieving thorn*, Ezek. xxviii. 24. signifies a sore bodily Affliction) and though he sought the Lord *thrice for this thing, that it might depart from him*, yet could he receive no other Answer, but *My grace is sufficient for thee*; see 2 Cor. xii. 7, 8, 9. And it is very probable that those *Weaknesses*, *Diseases*, and *Deaths*, which were inflicted on the *Corinthians* for their irreverent Communion of the Lord's Supper, *vid.* 1 Cor. xii. 30. were inflicted by the *Ministry* of *evil Angels*, by whose Power and Malice they were *abandoned* by our Saviour, as a *just Chastisement* of their Prophaneness. For so it is evident the Incestuous Person was *corrected* upon the Sentence of

of his Excommunication; which was, that he should be *delivered up unto Satan for the destruction of his flesh*, 1 Cor. v. 5. where the *delivering* him up to *Satan* seems to have been in *answer* to *Satan's* *demanding* of him. For so in Scripture the Devil is sometimes called, *The accuser of the Brethren*, which *accuses* them *before God day and night*, Rev. xii. 10. and sometimes the Ἀντιδικός, which signifies an *Adversary in Court of Judicature*, that impleads and accuses us before God, 1 Pet. v. 8. Now this *Accusation* of his is sometimes *false* and *groundless*, as in the Case of *Job*, upon which account he is called, Διόλογος, the *Calumniator*: But sometimes he accuses us *truly*, for Faults that are *real* and *highly criminal*; upon which he *requires* us of God, as he did *St. Peter*, Luke xxii. 31. i. e. he *requires* us as the Executioner doth a Malefactor, *to sift or winnow us as wheat*, i. e. to shake and afflict us; and whenever God is pleased to *answer* this Request, he is truly said to *deliver us up to Satan*: And this *Power of delivering up to Satan* such Persons as are *justly* accused of great and scandalous Sins, God hath communicated to his Church, upon which *Delivery*, in the primitive Ages (when there were no *Magistrates* to second the Churches *Censures* with corporal Punishments) *Satan*, as the *Lictor* or Executioner of our Saviour, immediately seized the Criminal, and inflicted on him some bodily *Disease* or *Torment*, which *St. Ignatius* calls, Κόλασις Διάβολου, the *Punishment of the Devil*; Epist. ad Roman. For so in our Saviour's time, and before and after it, it was usual for evil Spirits, by God's *Permission*, to inflict *Diseases* and

and *Torments* on Mens Bodies, of which there are innumerable Instances in the *Gospels* and the Writings of the *primitive Fathers*; and that this was then the usual Consequence of *Excommunication*, is evident from that Phrase, *for the Destruction of the Flesh*; which plainly signifies some *corporal Punishment* consequent to that tremendous Sentence, which is therefore called a *Rod*, 1 Cor. iv. 21. because of the *bodily* Correction that follow'd it.

But since the *Power* of *corporal Punishments* hath been deriv'd by Christ upon Christian *Magistrates*, he very rarely chastens his Subjects with any *bodily Pains*, by the immediate Agency of *evil Spirits*, but hath wholly deposited it in the Hands of the *temporal Powers*, who are now his sole *Ministers and Revengers*, to execute *Wrath* upon those that do evil; but yet still upon occasion he so far makes use of the *Ministry* of the *Devils* in correcting us, as to permit them to excite wicked Men, and especially wicked *Princes* and *Governors*, to plague and persecute us. When he sees his *Church*, or any particular *Part* of it, degenerating from the *Purity*, of his Religion, or waxing cold and remiss in their Love and Duty to him, he many times gives a *Loose* to these malignant *Spirits*, who always burn with *inveterate Rancour* against it, and permits them to *provoke* and *stimulate* its Enemies to exert and employ their Power against it; so that whatsoever *Mischiefs* wicked *Princes* or *Men* do to the *Church* of Christ, or to any *Part* of it, they do it only as the *Instruments* of these *evil Angels*, and by their mischievous *Suggestions* and *Instigations*; for so Christ tells the *Church* of *Smyrna* in Rev. ii. 10. *the Devil shall cast some of you into Prison*; that is,

the *wicked Governors* there shall do it by the *Instigation* of the *Devil*, to whom I will certainly give *Permission* to *instigate* them thereunto. For so *Christ* is said to *have the Keys of the bottomless Pit*, *Rev. i. 18.* that is, *Power* to *confine* or let *loose* those *evil Spirits* that inhabit it at his *Pleasure*; and when he thinks fit to *confine* them, we find the *Church* enjoys *Peace*, and *Rest*, and *Prosperity*, *Rev. xx. 1, 2, 3, 4.* But no sooner doth he let them *loose* again, but they are immediately *instigating* the *wicked Powers* of the *Earth* to *fight* against it and *persecute* it, *ibid. ver. 7, 8, 9.* From whence it is evident, that the *Power* of these *evil Spirits* to *excite* evil *Princes* or *Men* to *persecute* his *Church*, is under the *Restraint* and *Determination* of our *Saviour*; that they can proceed no farther in this their *mischievous Design* than he thinks meet to *permit* them; and consequently, that in all those *Persecutions* to which they *excite* their *Instruments*, they are but the *Ministers* and *Executioners* of *Christ*, even as the *Dog* is the *Shepherd's*, in *worrying* the *straying* *Sheep* into the *Fold*.

III. Another Instance of the *Ministry* of *evil Spirits* to *Christ*, is their *hardening* and *confirming* incorrigible and obstinate *Sinners* in their *wicked Purposes*. For when, notwithstanding all those *powerful Methods* which in the *Administration* of his *Government*, *Christ* uses to *reduce* and *reclaim* *Men*, they still persist in their *Rebellion*, when they have conquered his *Grace*, quenched his *Spirit*, broke thro' all his *Persuasions*, and baffled all his *Arts* of saving them, he many times *withdraws* from them those *powerful Aids* of his *Spirit*, and of his *holy Angels*, which they have wilfully

fully *neglected*, and utterly *abandons* them to the Powers of *Darkness*, whom from thenceforth he freely *permits* to tempt and seduce them, and to toil them on at their Pleasure from Sin to Sin, and from one degree of Sin to another, till they have *filled up* the Measure of their Iniquities; and this without doubt is the *severest Punishment* that Christ inflicts upon Sinners on this side Hell; for this is a kind of *Damnation* above Ground, to be *delivered* up alive to those restless Furies, who having free leave to back and ride us at their Pleasure, to be sure will never cease *stimulating* and *spurring* us on from Wickedness to Wickedness, till they have *leapt* us headlong into the *everlasting Burnings*. And this I conceive is the Meaning of God's *hardening* Sinners so often mentioned in the holy Scripture, which doth not at all imply, that God by any *positive Act* of his own *infuses* any sinful Quality into Mens *Wills* to excite or stimulate them to sin, as *some* Men have blasphemously enough asserted, *For God cannot be tempted with evil, neither tempteth he any Man*; but when Men have a long while *harden'd* themselves against all the powerful *Impressions* of his Grace, and in the Pursuit of their wicked Courses have turn'd a *deaf Ear* to all his *Persuasions* to the contrary, then, as a just *Punishment* of their incorrigible *Obstinacy*, he many times withdraws from them the Influences of his Grace, and *delivers them up to Satan*, or, which is the same thing, *permits* him to seize them as his own, and to take *Possession* of them, and as a *wicked Soul* to *animate* and *act* them in all their Wickedness; for so the Devil is said *ἐνέργει*, to *work in the Children of Disobedience*; so that these Children of Disobe-

dence are a sort of ἐνεργήματα, of Persons that are *possessed* and *acted* by the Devil. And too many deplorable Instances there are of *wicked* Men that sin on at that rate, as if they were *really acted* by some *diabolical Genius*, that are *hurried* into such *monstrous Extravagancies* of Wickedness, as are neither *pleasant*, or *profitable*, nor *reputable*; so that they gratify no *Passion* or *Appetite* in human Nature by committing them, but do seem to sin merely for the *sake* of sinning, out of a kind of *preternatural Malice*, when they can scarce give any *other Reason* to themselves why they do such an Action, but only this, *because it is wicked*; so truly *diabolical* is their *Love* of Wickedness, so *abstract* from all those *Motives* which are wont to affect the *Passions* and *Appetites* of Men, that it is hardly resolvable into any *other Reason*, but that they are *delivered up* by God to be *informed* and *acted* by the Devil; who having once obtain'd the *Possession* of them, continually plies them with *Temptations*, and never ceases *urging* and *pressing* them forward from one degree of Wickedness to another, till at length he hath *seared* and *hardened* them into final and incurable *Impenitence*. And *this* in particular was the Case of *Judas*, who having long persisted in his *Thievery* and *Sacrilege*, notwithstanding all those *Warnings* and *Admonitions* our Saviour had given him to the contrary, was at length *abandoned* to that *Devil*, to whose *Temptations* he had been so *obsequious*; upon which it is said, that *the Devil entered into him*, Luke xxii. 3. and the Devil being in *Possession* of him, immediately *provokes* and *irritates* him to the *foulest* and most *horrible Villany* that ever any mortal Creature was guilty of;

of; for so, *John* xiii. 2. we are told, that *the Devil put it into the Heart of Judas to betray Christ*. But as yet it seems he was not *totally abandoned* to the Devil, who had only *Permission* to make that black and dire *Proposal* to him; after which our Saviour attempts by the most *pathetick Persuasions* to prevent his *Compliance*, *Mark* xiv. 21. notwithstanding which, the Wretch being still *enticed* by his own *Covetousness* to *listen* to that horrid *Suggestion*, our Saviour having *marked* him out for a *Traytor*, by giving him the Sop, it is said again, that *Satan entered into him*; and upon this *second Entrance* our Saviour gives him up for *desperate*; for *that thou doest*, saith he, *do quickly*, *John* xiii. 27. As much as if he had said, now I find the Devil has the *full Possession* of thee, and that henceforth there remains no more *Hope* of reclaiming thee, go therefore and dispatch thy wicked Purpose as soon as thou pleasest; so that now it seems he was *entirely delivered up* to the Devil, who thereupon immediately *hurries* him to the Execution of his black Design.

IV. And lastly, Another Instance of the *Ministry* of *evil Spirits* to Christ, is their *executing* his *Vengeance* on incorrigible *Sinners* in the other World. For since, as I have shown before, our Saviour makes use of the Power and Malice of these *evil Spirits* to *correct* and *chasten* Men in *this* Life, why may we not thence conclude, that he makes use of the same to *plague* and *punish* them in the Life *to come*? especially considering that they bear the *same Malice* to us in the *other* Life that they did in *this*; for they tempt us to *sin here* for no other End but that they may make us *mi-*

rable there; and therefore to be sure that same Malice of theirs which excites them now to contribute all they can to our Sin, will equally provoke them then to contribute all they can to our Misery, and render them altogether as active in tormenting us in Hell as they were in tempting us upon Earth; and then considering that Spirits can act upon Spirits, as well as Bodies upon Bodies, and that the more powerful any Spirit is, the more vigorously it can act upon other Spirits, we may be sure that those evil Spirits, being Angels by Nature, are incomparably more powerful than the Souls of Men, and therefore can act upon them with unspeakably more Force and Vigour than one Soul can on another; for the weaker any Spirit is, the more passive it must necessarily be to those Spirits that are stronger and more powerful; and therefore by how much weaker wicked Souls are than wicked Angels, by so much more passive must they be to their Power, and consequently be so much more liable to be vexed and tormented by them. And since in all Probability the Disproportion which Nature hath made between the Power of Angels and Souls, is far greater than that which Sin hath made between the Power of one Angel and another, we may reasonably conclude that wicked Souls are far more impressible by the Power of wicked Angels, than wicked Angels are by the Power of good Angels. And therefore since the good Angels can make such violent Impressions upon the wicked ones as they are not able to endure, but are still forced to fly before them as oft as they encounter them, vid. p. 965. what intolerable Impressions can wicked Angels make upon wicked Souls when they are abandoned

abandoned by God to their *Malice* and *Fury*? For tho' our *Souls* are no more imprefſible by *corporeal* Action, than the *Beams* of the *Sun* are by the Blows of a *Hammer*, yet that they can feel the Force of *ſpiritual* Action, we find by every Day's Experience; for ſo a *Thought*, which is a *ſpiritual* Action, if it be very *horrible* or *difmal*, doth as ſenſibly *pain* and *aggrieve* our *Souls*, as the moſt exquisite *corporeal* Torment can our *Bodies*. Now there is no doubt but *evil Spirits* can ſuggeſt preternatural *Horrors* to our *Minds*, and repeat and urge them with ſuch *Importunity* and *Vebemence*, as to render them moſt exquisitely *painful* and *dolorous*; of the Truth of which we have a woful *Example* in that miſerable Wretch *Francis Spira*, who upon that woful Breach he made in his *Conſcience* by *renouncing* his Religion, notwithstanding he had received ſeveral kind *Admonitions* from Heaven to the contrary, was *forſaken* of God, and *delivered up* alive into the Hands of thoſe dire *Tormentors* of *Souls*; whereupon, tho' he had not the leaſt Symptom of *bodily Melancholy*, he was immediately ſeized with ſuch an inexpressible *Agony* of *Mind* as amazed his *Physicians*, aſtoniſhed his *Friends*, and ſtruck Terror into all that beheld him; for he was ſo near to the Condition of a *damned Spirit*, that he verily believed *Hell* itſelf was *more tolerable* than thoſe *inviſible Laſhes* that his *Soul* endured without any Intermiſſion; and therefore he often wiſh'd that he were in *Hell*, and as often attempted to diſpatch himſelf thither, in hope to find *Sanctuary* there from thoſe *direful Thoughts* which continually prey'd upon his *Soul*. Now that theſe *Horrors* were inflicted on him by *diabolical Suggeſtion*, is evident both by the impe-

netrable *Hardness* and *Obstinacy* of his Mind against all the Motives of *Repentance* that accompanied them, and by the horrible *Blasphemies* they frequently extorted from him. And if now in this Life they have so much Power to torment our *Minds*, whenever God thinks it meet to let them loose upon us, what will they have hereafter, when our wretched *Spirits* shall be utterly abandoned to their Mercy, and they shall have a free Scope to exert their *Fury* on us, and glut their hungry *Malice* with our *Torment* and *Vexation*? And since it is evident they do not want *Power*, we may certainly conclude, even from that *natural Malignity* that is in the Temper of a Devil, they do not want *Will* to plague and torture us in the *other World*. And this *Will* and *Power* of theirs our Saviour makes use of as the *common Executioner* of his Vengeance upon incorrigible Sinners in the *other Life*; for as soon as ever a wicked *Soul* departs from its *Body*, it is immediately consigned into the Hands of those *diabolical Furies*, who, like so many hungry Hounds, seize it with infinite Greediness, and fall a tearing and worrying it with horrible *Suggestions*, without any Pause or Intermision, and by continually recording its Sins to it, and reproaching it with the *Folly* of them, and putting it in mind of that dismal *eternal Futurity* it must suffer for them, do incessantly sting and vex it with Swarms of *dire Reflections* and tormenting *Thoughts*, which are the only *Instruments* of Torment that can fasten upon a *Soul*. And hence in *Matth. xviii. 34.* the Devils, to whom the wicked Servant was delivered up by his Master for his Cruelty toward his Fellow-servant, are called

led *Tormentors*, as being the *Ministers* of our Saviour's just *Vengeance* upon wicked and incorrigible Offenders.

And thus having shewn at large that the good and bad Angels are the *Ministers* of Christ, and wherein their *Ministry* to him *consists*, I proceed to the

III. Third Sort of the Ministers of Christ's Kingdom, *viz.* the *Kings* and *Governors* of the World. For though there are many *Infidel Kings* in the World that know not Christ, and that never submitted themselves to his Empire, but instead of that, do openly defy and persecute his holy Religion, yet these of *right* are *subject* to him; though in fact they are *enslaved* to the *Devil*, and he hath the *disposal* of their Crowns, and the *command* of their Power, and doth actually *employ* and *use* it, even as he doth the Power of the *Devils*, in the prosecution of the righteous *Ends* of his Government. And though too many of *those Kings* who by their *visible* profession of Christianity, have actually *submitted* themselves to the Sceptre of *Christ*, have yet, together with Christianity, espoused the Interest of sundry *Antichristian* Principles; in pursuance of which, they have been as inveterate Enemies and Persecutors of the *truth as it is in Jesus*, as any of the Heathen Kings or Emperors; yet *these* also, notwithstanding their Male-administration, are the *Subjects* and *Ministers* of our Saviour; and it is by *his Authority* and *Commission* that they reign, and by *his Omnipotent Providence* that all their wicked Designs and Actions are *over-ruled* to gracious Ends and Purposes. So that all the *Sovereign Powers* of the Earth are *subjected* by God to the Dominion of
our

our Saviour, and in their respective Kingdoms and Empires are only his *Substitutes* and *Vicegerents*: For so we are told, not only that *all judgment is committed to him*, and that *all power is committed to him in heaven and earth*, and that he *is heir of all things*, and hath *power over all flesh*; but also that he is *King of Kings*, and *Lord of Lords*, the *only Potentate*, the *Head of all Principality and Power*, and the *Prince of all the Kings of the Earth*, *vid. p. 810*. And so the Fathers of the Council of *Arminius* tell *Constantius* the *Arrian* Emperor, that it was by Christ's Donation that he held his Empire, $\alpha\iota\ \tilde{\epsilon}\ [\chi\rho\iota\sigma\tau\tilde{\iota}] \ \sigma\omicron\iota\ \kappa\upsilon\ \tau\omicron\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\epsilon\upsilon\ \acute{\epsilon}\tau\omega\varsigma\ \iota\pi\acute{\eta}\xi\epsilon\upsilon\ \acute{\alpha}\varsigma\ \kappa\upsilon\ \tau\eta\varsigma\ \kappa\alpha\theta'\ \eta\mu\acute{\alpha}\varsigma\ \omicron\iota\kappa\epsilon\mu\acute{\epsilon}\nu\eta\varsigma\ \chi\rho\alpha\tau\epsilon\iota\upsilon\upsilon$, by him, *i. e.* Christ, thou art appointed to reign over all the World: Upon which account *Liberius* advises him, $\mu\grave{\eta}\ \mu\acute{\alpha}\chi\eta\ \pi\rho\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \nu\ \delta\epsilon\delta\omega\kappa\omicron\tau\alpha\ \sigma\omicron\iota\ \tau\eta\upsilon\ \acute{\alpha}\rho\chi\eta\upsilon\ \tau\alpha\upsilon\tau\eta\upsilon\ \mu\grave{\eta}\ \alpha\iota\tau'\ \epsilon\upsilon\chi\alpha\rho\iota\sigma\mu\acute{\omicron}\varsigma\ \acute{\alpha}\sigma\epsilon\beta\acute{\eta}\sigma\eta\varsigma\ \epsilon\iota\varsigma\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \nu$. Do not fight against Christ who hath bestowed his Empire upon thee; do not render him Impiety instead of Gratitude. And to the same purpose *Athanasius* tells us, $\Delta\alpha\mu\omega\delta\acute{\alpha}\nu\omega\upsilon\ \tilde{\epsilon}\nu\ \delta\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \theta\rho\acute{\omicron}\nu\ \mu\epsilon\tau\acute{\epsilon}\theta\eta\kappa\epsilon\upsilon\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \kappa\upsilon\ \epsilon\delta\omega\kappa\epsilon\ \tau\omicron\iota\varsigma\ \acute{\alpha}\gamma\iota\omicron\iota\varsigma\ \chi\rho\iota\sigma\tau\iota\alpha\upsilon\tau\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\iota\ \iota\pi\alpha\upsilon\alpha\sigma\tau\acute{\epsilon}\phi\alpha\iota\ \tau\acute{\epsilon}\tau\eta\varsigma\ \epsilon\pi\iota\ \tau\omicron\upsilon\ \omicron\iota\kappa\omicron\upsilon\ \iota\alpha\kappa\acute{\omicron}\beta\ \colon\ \dot{\iota}.e.$ That Christ having received the Throne, hath translated it from Heathen to holy Christian Kings, to return them back to the House of *Jacob*. So that both from *Scripture*, and the current Doctrine of the *Primitive Church*, it is evident that all the *Sovereign Powers* upon Earth are *subjected* to our Saviour, and are only the *Ministers* and *Viceroy*s of his universal Kingdom.

But for the farther prosecution of this Argument, I shall shew, in the first place, that by this their *Subjection* to Christ they are not *deprived* of any

any *natural Right* of their *Sovereignty*; and, secondly, that they are *obliged* by it to certain *Ministries* in the Kingdom of *Christ*.

First, That by their *Subjection* they are not *deprived* of any *natural Right* of their *Sovereignty*. For when our Saviour pronounced the Sentence, *Give unto Cæsar the things that are Cæsar's*, he thereby renewed the Patent of *Sovereign Powers*, and reinvested them in all the *natural Rights* of their *Sovereignty*, which doubtless are included in *the things that are Cæsar's*: For upon the Pharisees asking him that captious Question, *Is it lawful to pay tribute to Cæsar?* he doth not answer, Yes, It is *lawful*, which yet had been a sufficient Reply to their Question, but calls for a *Tribute-penny*; and having asked them *whose image and superscription* that was upon it, and being answered, *Cæsar's*, he returns them an Answer much larger than their Question, *Give unto Cæsar the things that are Cæsar's*, (*i. e.*) it is certain that you are obliged *not only* to pay *Tribute* to *Cæsar*, but also to render him whatever else is *due* to him by virtue of his *Sovereign Power*; for *Sovereign Power* being immediately founded on the *Dominion* of *God*, hath from thence these two *unalienable Rights* derived to it, to which all the *essential Rights* of *Sovereignty* are reducible: First, To command in all things as it judges most convenient for the *publick Good*, where *God* hath not *countermanded*; for the *Power* of *Sovereigns* descending from *God* can only be *limited* by *God*, or *themselves*: For if they are *limitable* by any *other Power*, they are *Subjects* to that *Power*, and so can no longer be *Sovereigns*; and if they are *li-*
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mitable only by God or themselves, then where they are not limited either by God or themselves, they must necessarily have a right to command. Secondly, The other *unalienable* Right that is derived to them from God is, to be *accountable only to God*. For by deriving to them *Sovereign Power*, God hath exalted them above *all Powers but his own*: And therefore since *no Power* can be *accountable* but to a *superior Power*, and since *Sovereigns* have *no superior Power but God*, it is to *God only*, from whom they received their Power, that they are *accountable* for the administration of it. These therefore are the *natural Rights* of *Sovereign Powers*; and these *Rights* remain *entire and inviolate* in them, notwithstanding their *Subjection* to the *Mediatorial Sceptre* of our Saviour; as I shall endeavour to shew in these Particulars.

First, Therefore by this their *Subjection* to Christ, they are not *deprived* of their *natural Right* of commanding in *all Cases* as they shall judge most convenient for the *publick Good*, where God hath not *countermanded* them: For the *Christian Religion* is so far from any way *retrenching* the *Power of Princes*, that it abundantly *confirms* and *enforces* it, by requiring us to *submit to every ordinance of man for the Lord's sake*; to be *subject to the higher powers*, and that *not only for wrath, but for conscience sake*; to *submit to principalities and powers*, and to *obey magistrates*; to *render tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour*; (*i. e.*) to *submit to all the lawful Impositions of our Princes*, whether it be of *Taxes*, or of any other *Matter whatsoever*. And in all the *New Testament*

ment there is only *one Limitation* made of our Obedience, which is a *natural* and *eternal* one; and that is, that *we ought to obey God rather than Man*: That is, when *Man's* Command and *God's* do apparently *clash* and *interfere* with each other. For in this Case the Magistrate hath no Right to be obeyed, because his *Will* is *countermanded* by a *supreme Authority*: By which *Exception* this general *Rule* is confirmed, That in all Cases whatsoever, whether *Temporal* or *Spiritual*, *Civil* or *Ecclesiastical*, Sovereign Powers have an *unalienable Right* to be obeyed. For if their Right to be obeyed in the Kingdom of Christ extended only to *Civil* and *Temporal* Causes, their Authority would be very much *lessened* and *retrenched* by their *Subjection* to our Saviour; since *before* their Subjection to him it undoubtedly extended to *all Causes whatsoever*: Because being *Sovereign* under God, it could have no other *Bounds* and *Limits* but what *God* had set to it. And therefore since *before* their Subjection to Christ, *God* had *bounded* their Authority by no other *Law* but that of *Nature*, it must either be made appear that the *Law of Nature* did then *limit* their Authority only to *Civil* Causes, (which I am sure is impossible) or it will necessarily follow, that it extended also to *Spiritual* and *Ecclesiastical*; and if it did so *then*, it must do so *still*, unless it be made appear that *Christianity* hath *retrenched* and *lessened* it. It is true, Christ hath erected a *standing Form* of *Spiritual Government* in his Church; and it is as true, that *all Government*, whether *Spiritual* or *Temporal*, includes a *Legislative Power* in it, or a Power of commanding its Subjects: But this is no *Limitation* of the commanding Power of

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Sovereign Princes, who must still be obeyed in *all things* where Christ hath not *countermanded*, tho' the Church should command the *contrary*: For Christ *never authorized* the Governors of his Church to *controul* the commanding *Power* of Princes, but hath left all Matters of *Indifference* as absolutely to their Disposal and Determination as ever they were before his *spiritual Government* was erected; and Matters of *Indifference* are the sole Matter both of *purely Civil* and *purely Ecclesiastical* Laws. And therefore after the Church by its Legislative Power hath *restrained* any Matter of *Indifference*, the Civil Sovereign, in whose Disposal all Matters of *Indifference* are, may if he see good occasion, *free* and *release* it again, and impose the *contrary* Matter of *Indifference*; and if he doth so, all Christian People are *obliged* by the *exprefs Commands* of Scripture to obey him: For the Scripture Commands of Obedience to the Temporal Sovereignty have no such Exception as this annexed to them, *except the Church command the contrary*; and in Matters of Duty, what have we to do to make exception where God hath made *none*? And indeed where there are *two Legislative Powers*, the one must necessarily be subject to the other, or it will be impossible for the Subject in many Cases without sinning to obey either. For whenever the Commands of the *Civil State* do happen to *clash* with the Commands of the Church, either the Church must be obliged to submit to the State, or the State to the Church, or the *Subject* cannot possibly obey the *one* without sinning against the *other*. If it be said, that the Church must submit to the State, in things
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appertaining to the *State*, and the *State* to the *Church*, and so *both* are supreme in their own *Province*, I would fain know what is to be done when these *two Powers* differ about the things which appertain to the *one* and the *other*: The *State* saith, This appertains to *me*; and so *commands* it: The *Church* saith, This appertains to *me*; and so *forbids* it. Now in this Case it is certain that one or the other must be obliged to *give way*, or the Subject can neither *obey* nor *disobey* either without sinning; and which soever of the *two* it be that is obliged to give way, by vertue of that Obligation it must be *subjected* to the *other*. So that now the Question is only this, which of the *two Legislative Powers* is *supreme*? and it would be impertinent to say that they are *both supreme* in their *proper Province*, the one in *Civil*, and the other in *Spiritual* Causes, because it is in *suspence* whether the Cause in which they countermand each other be *Civil*, or *Spiritual*: So that in this Case I must either be obliged to *obey neither*, which is notoriously *false*, or whatsoever the Cause be in itself, to yield obedience to the *one*, and to disobey the *other*; and if I must obey the Civil Power, whether the Cause be Civil or Spiritual, than the *Civil Power* must be *supreme* in both: As on the contrary, If I must obey the Church Power, whether the Cause be Spiritual or Civil, it will as necessarily follow, that the *Church Power* is *supreme* in both. Which *latter* we are as sure is *false*, as the Scripture is *true*: For in Civil Matters it is agreed on all hands, that the Scripture concludes *all Men*, as well *Clergy* as *Laity*, under the Obligation of *Obedience* to the *Civil Sovereign*, and that *none* are exempt,

exempt, no, not the *Apostles* themselves, or the *Bishops* succeeding them in the *Spiritual Government*, whether we consider them *separately* or *conjunctly*: And if in all *Civil* Causes I am obliged to *obey* the Command of the *Civil* Power, then it is most certain that if the Cause in contest between *that* and the *Spiritual* Power be really *Civil*, I am obliged to *disobey* the Countermand of the *Spiritual* Power: But if on the contrary I must *disobey* the Command of the *Civil* Power, supposing the Cause to be *spiritual*, which way can I turn myself without Danger of sinning? So that unless one of these two Powers are *supreme* in *both* Causes, whenever any Cause happens to be contested between them, (as to be sure *many* must between two *rival* Powers) I can neither *obey* nor *disobey* without sinning against one or both: And can we imagine that God, who is the *God of Order* and *not of Confusion*, would ever involve us in such *inextricable* Difficulties, by subjecting us to *two supreme* Powers that are so subject to *clash* and *interfere* with one another? Wherefore although, as I shall shew by and by, the Church is invested with a *Legislative Power*, whereby it can *restrain* things that were *free* and *indifferent*, for its own *Security*, and *Decency*, and *Order*; yet this Power is *subordinate* to the *Civil* Legislation (which is in *all* Causes *supreme*) and cannot enact against it, controul or countermand it in *any indifferent* Matter, whether *Temporal* or *Spiritual*, but stands obliged to *recede* to the *Civil* Sovereign, who hath the *supreme* Disposal of all *indifferent* things, and in all contested Cases to *veil* its Authority to his.

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And accordingly we find, that during the first 300 Years, when the *Civil Powers* were *Enemies* to Christianity, and did no otherwise concern themselves with it than to *ruin* and *extirpate* it, the Church made *Laws* for *itself*, and by its *own* legislative Power enacted whatsoever it judged convenient or necessary for its *own* *Security* or *Edification*; but yet it never *presumed* in any indifferent Matter to *contradict* the *Laws* of the Empire; nor did ever any Christian, because he was a Subject of the *Church*, refuse to obey his *Prince* in any Case whatsoever, where God had not *countermanded* him; as is most evident from hence, because in all the History of those Times we do not find *one* Instance of any Christian that suffered for so doing. In those Days there were no *Martyrs* for *indifferent* Things, which to be sure there must have been, had the Church then taken upon it to *determine* Indifferences *contrary* to the *Edicts* of the Emperor; but the only thing they then suffered for, was their *Refusal* to *disobey* the *express Will* of God, in compliance with the wicked *Wills* of Men; which is an unanswerable Argument, that in those Days the Church never *assumed* to itself any *supreme* Authority over *indifferent* Things, either in *Spirituals* or *Temporals*, but left that in those Hands where God had placed it, *viz.* in the Hands of the *Civil Sovereign*, with whose imperial *Laws* its *Canons* never interfered, with whose legislative Power it never *jussled* for the Wall, but cheerfully *submitted* to it in all Things, wherein it was not *determined* to the *contrary* by the *express Will* of God. And when afterwards the *Civil Sovereign* embraced *Christianity*, he did not thereby

divest himself of his *Supremacy* over all *indifferent* Things in all Causes whatsoever, but by his own *Authority* he not only convened general Councils, and for the most part *presided* in them (as particularly in that of *Ephesus*, *Chalcedon*, the sixth general one in *Constantinople*, called *Trullo*, and several others) and enforced their *Canons* with his own imperial *Edicts*, but many times made *Laws*, even in Church Matters, *without* them; to which the ecclesiastical Governors yielded the same *Obedience* as they did to the *Decrees* of the most œcumenical Councils; for so, not only *Constantine*, who was the first Christian Emperor, made Laws concerning the *Festivals* of the Church, ordaining what might, and what might not be done upon the *Lord's Day*; and not only several of those ecclesiastical *Laws* in *Gratian's* Collection, are now confessed on all Hands to be the *Laws* of *Princes*, but the first Titles of the Code are all of them concerning *ecclesiastical Matters*. And so also in the Laws of the *Goths* and *Vandals*, the *Authenticks* and *Capitulars* of the *French Kings*, there are numerous Instances of the *legislative Power* of *Kings* in *ecclesiastical Matters*. And this *Power* was openly asserted by the *French Ambassadors* in the Council of *Trent*, viz. that the *Kings of France*, following the Examples of other Christian Emperors, had frequently made *Laws* for the Church; which were so far from being countermanded by the *Bishops of Rome*, that they received many of them into their own *Canons*; and that the *Gallican Church* had been always governed by the ecclesiastical *Laws* which were made by their *Kings*. And *Cardinal Cusanus* tells us, *lib. 2. Cath. Concord.*

cord. c. 40. that he himself had collected 86 Chapters of *ecclesiastical Laws* made by the ancient *Emperors*, besides many others of *Charles the Great*, and his Successors, in which there are many things concerning the *Popes*, and all other *Patriarchs*; declaring that he never read that ever any Pope was asked to *confirm* those Laws, or that ever they were accounted the *less obligatory* because they wanted the *Papal Confirmation*. And indeed before Pope *Hildebrand*, who was the *first* Bishop that challenged the supreme *Legislation* in *ecclesiastical* Affairs, it is notoriously known that the greatest *Prelates* of the Church frequently addressed themselves to the *Emperor* for such good *Laws* as the present *Necessities* of the Church called for. Thus Pope *Damasus* intreated the Emperor *Honorius* to make a Law for the more *regular Elections* of the *Popes*. Thus also *Sergius*, Patriarch of *Constantinople*, supplicated the Emperor *Heraclius* to forbid by a *Pragmatick Sanction* the Admission of any Man into the *Clergy*, unless it were into a dead Place: and it was (as it is thought) upon St. *Ambrose's* Entreaty that *Theodosius* made a Law for the disannulling of *Marriages* within the *prohibited Degrees*. So when the Emperor *Justinian* turned the ancient *Canons* of the Church into *Imperial Laws*, he was so far from being *accused* of being an *Usurper* of the *Ecclesiastical Power*, that Pope *Adrian IV.* highly *extols* him for so doing, tho' in his 123^d Novel that Emperor affirms, that, μηδεν ἄθετον ἐστὶν εἰς ζήτησιν τῇ βασιλείᾳ, nothing is impervious to the Inspection and Cognizance of the King. In which St. *Austin* accords with him, when he affirms the Kings do nothing

but their *Duty*; *Cum in suo regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ pertinent ad divinam Religionem, i. e.* when they make good *Laws*, not only concerning *human Society*, but also concerning *divine Religion*. By all which it is evident, that the *Civil Powers* for several Ages after they became *Christians*, did *claim* and *exercise* a *supreme legislative Power* in *Causes Ecclesiastical* as well as *Civil*, and this without any *Contradiction* from the *Bishops* and *Governors* of the *Church*. For as for that Saying, *Quid Imperatori cum Ecclesia?* What hath the *Emperor* to do with the *Church*? It was not the *Language* of the *Church*, but of that *Firebrand Donatus*, who was the *Ringleader* of one of the most factious and turbulent *Heresies* that ever infested the *Christian World*. And if in those *Instances* wherein they exerted their *legislative Power* in *Ecclesiastical Causes*, the *Church* had no *Power* to *controul* or *countermand* them, then neither hath it in any other *Instance* of the *same nature*; and if so, then notwithstanding their *Subjection* to our *Saviour*, they still retain their *supreme commanding Power* over all *Matters of Indifference*, whether it be in *Civil* or *Ecclesiastical Causes*. But then,

Secondly, By this their *Subjection* to our *Saviour*, they are not deprived of their *natural Right* of being *unaccountable* to any but to *God alone* thro' *Jesus Christ*; for all the *difference* between the *State* of sovereign *Powers* in this *Matter*, *before* and *after* their *Subjection* to *Christ's* mediatorial *Sceptre*, is only this, that *before* they were *accountable* to *God* only *immediately*, whereas now they
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are accountable to God only thro' *Jesus Christ*; for *Christ* being authorized by God to *mediate* for him, or, which is the same thing, to be his *Viceroy* in the World, all Things are now *subjected* to him; and God now rules and judges, rewards and punishes all Men *by him*, whether they are *Subjects* or *Sovereigns*, *Vassals* or *Emperors*; for so in the great Transaction of the last Day, we are told that the *Kings* of the Earth shall be arraigned before *his* Judgment-Seat, *Rev. vi. 15, 16, 17*. But though they are now accountable *immediately* to *Christ*, who during this *evangelical Oeconomy* is to rule and judge for *God*; yet in respect of any *earthly Tribunal*, they remain altogether as *sovereign* and *unaccountable* as ever; for to be *sovereign* and *unaccountable* are convertible Terms, and it is Nonsense to say, either that any Power is *unaccountable* which hath any *Superior*, or that any Power is *accountable* which is *sovereign* and *supreme*; so that by necessity of Nature those Powers which are *sovereign* upon Earth, must be *unaccountable* to any Power upon Earth; because to call to account, is an Act of *Superiority*; and that which is *supreme*, can have no *Superior* to account to; so that unless it be made appear that *Christ* hath erected some *earthly Tribunal* that is superior to the Tribunals of the *supreme Civil Powers*, he must of necessity have *left* them as *unaccountable* as he found them. Now it is plain that our Saviour erected *no other Tribunal* in this World, but only that of the *spiritual* or *ecclesiastical Government*; which he was so far from advancing *above* the Tribunal of the *Civil Sovereign*, that while he was upon Earth he

acknowledged himself to be *subject* and *accountable* thereunto, tho' he was then *the supreme Bishop* and Head of that spiritual Regiment; and this he did, not only by recognizing *Cæsar's* Right of receiving Tribute from him, of which I have spoken before (for by bidding them *render to Cæsar the things that are Cæsar's*, he leaves sovereign Princes in the quiet Possession of all those *Rights* which he *found* them possessed of, and *requires* their Subjects to pay them whatsoever is essentially *due* to their *Sovereignty*, and whatsoever the *Laws* and *Customs* of Nations had before determined to be their *Right*) but also by acknowledging before *Pilate* the *Right* of the *Civil Tribunal* to call *him* to account. *John* xix. 1. where he confesses, that the Power by which *Pilate* arraigned him was *given him from above*; and by reprehending *St. Peter* for endeavouring by Force to rescue him out of the Hands of the Civil Powers, *Put up thy Sword*, saith he, *into his place, for all that take the Sword shall perish by the Sword*, *Math.* xxvi. 52. In which Words it was far from his Intention to prohibit the Use of the Sword either to Governors, who, as *St. Paul* tells us, *bear not the Sword in vain*, or to private Persons in their own *lawful Defence*; for he commands his own Disciples to *buy them Swords*, to defend themselves against Robbers and lawless Cut-throats, who, as *Josephus* tells, did very much abound in those Days, *Luke* xxii. 36. but all that he intended was to *forbid* drawing the Sword against *lawful Authority* in any Case whatsoever, tho' it were for the *Defence* and *Security* of his own Person; for this was *St. Peter's* Case, who

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in the *Defence* of his *Saviour* resisted the High-Priest's Officers, who came armed with a *lawful* Authority to seize and apprehend him; in which our *Saviour* plainly owns himself accountable to the *Civil* Authority of his Country; for if he had not been so, it could be no *Fault* in *St. Peter* to endeavour to *rescue* him from its Ministers. And if *Christ* himself, while he was upon Earth, were subject to the *Civil* Authority, what an high Piece of Arrogance is it for those who are at most but his *Vicars* and *Ministers*, to claim or pretend an *Exemption*? And if it were so great a *Fault* in *St. Peter* to draw his Sword against *lawful* Authority, tho' it were in the *Defence* of his *Saviour's* Person, then doubtless it is no less a *Fault* in his *Successors* to pretend a Right from *St. Peter* to draw their Swords against sovereign Princes, tho' it be in the *Defence* of their *Saviour's* Religion. And as our *Saviour* owned himself subject and accountable to the *Civil* Tribunal, so *St. Paul's* Injunction is universal, *Let every Soul be subject to the higher Powers*; and surely every *Soul* must include the whole Body of the *Clergy* as well as of the *Laitie*, unless we can produce some *clear* and *express* *Exception* to the contrary; and as the Command extends *universally* to all, so doth the Reason of it also, *for the Powers that are, are ordained of God*; and if we must be subject to them, because they rule by *God's* Authority, then it is certain there are none that are *subject* to *God*, but are under the Force and Obligation of this Reason. And then he goes on, *Whosoever resisteth the Power* (of whatsoever Degree or Order of Men he be) *resisteth the Ordinance of God*; and they that resist,

shall receive to themselves Damnation. And if, according to the Law of our Saviour, it be a *damnable Sin* for any Person or Persons whatsoever to *resist* the Civil Authority, then it is a plain Case that our Saviour hath not at all *depressed* the Sovereignty of the *secular* Powers by *subjecting* it to any *superior* Tribunal; but hath left it as *absolute* and *unaccountable* as ever it was *before* it was subjected to his Empire. And thus having proved that sovereign Princes are not *divested* of any *natural Right* of their Sovereignty by their *Subjection* in the *mediatorial* Sceptre of our Saviour, I proceed in the

Second place, To shew what those *Ministries* are which they are *obliged* to render to our Saviour by virtue of this their *Subjection* to him. In general it is foretold, that upon their *Subjection* to Christ they should become *nursing Fathers and nursing Mothers* to his Church, *Isa.* xlix. 23. that is, that they should tenderly *cherish, protect, and defend it*, and liberally minister to it whatsoever is necessary for its *Support and Preservation*; and to be sure Christ *expects* of them, that they should accomplish this Prediction, by doing all those *good offices* to his Church which the Relation of a *Foster Father or Mother* imports. For when God *predicth* any good thing of Men, it is plain that he would have them *be* what he *foretells* they *shall be*; so that in this Case the *Prophecy* carries *Precept* in it, and doth not only signify what *shall be*, but also what *ought to be*. When therefore God *prophesies* of Kings that they shall be *nursing Fathers* to his Church, he doth as well declare what they *should be* as what they *shall be*; and so he *foretels*

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of them, and *commands* them, in the same Breath. If therefore we would know what those *Ministries* are, which *Christ* now *requires* Sovereign Powers to render to his *Church*, our best way will be to enquire what those *Duties* are, which are *implied* in the Relation of a *Foster-father* to his *Foster-child*. Now the *Duties* of this Relation may be all of them comprehended under these four Particulars:

First, To *protect* and *defend* it against *Harms* and *Injuries*.

Secondly, to *cultivate* its Manners with good *Precepts* and *Counsels*.

Thirdly, to *correct* and *chasten* its *Faults* and *Irregularities*.

Fourthly, To supply it with decent *Raiment* and convenient *Sustenance*; answerable to which, Sovereign Powers being constituted by our Saviour the *Foster-fathers* of his Church, are by vertue of this Relation *obliged*,

I. To *protect* and *defend* it in the Profession and Exercise of the true Religion.

II. To *fence* and *cultivate* its Peace and good Order, either by wholesome *Laws* of their own, or by permitting and requiring it to make good *Laws* for *itself*, and if need be, enforcing them with *Civil Coercions*.

III. To *chasten* and *correct* the irregular and disorderly Members of it.

IV. To make Provision for the *Decency* of its Worship, and for the convenient *Maintenance* of its *Officers* and *Ministers*: Which answers to the decent *Raiment* and convenient *Sustenance* with which the *Foster-father* is obliged to supply his *Foster-child*,

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These Particulars I shall but very briefly insist on, it being none of my province to instruct Princes and Governors.

I. One of those *Ministries* which Princes by vertue of their *Subjection* to Christ are obliged to render to his Church, is to *protect* and *defend* her in the Profession and Exercise of the *true Religion*; that is, not only to permit her openly to *profess* the true Religion, and to *perform* the publick Offices of it without Disturbance or Interruption, but also to *fence* her with *legal Securities*, and guard her with the *temporal Sword* against the Power and Malice of such as would disturb and persecute her; and therefore Sovereign Powers are concerned above all things *impartially* to *enquire* and *studiously* to *examine* what the *true Religion* is, lest being imposed upon by false Pretences, they misemploy that Power in the Patronage of *Error*, which was given them for the Protection of the *Truth*.

II. Another. of those *Ministries* which Princes are *obliged*, by vertue of their *Subjection* to Christ, to render his Church, is to fence and cultivate its *Peace* and *good Order*, either by wholesome Laws of their *own*, or by permitting and requiring it, when occasion requires, to make good Laws for *itself*, and if need be, by enforcing them with *Civil Coercions*: For so when the Church was either broken by *Schisms*, or corrupted by *Errors* and *disorderly Customs*, it was always the Practice of Christian *Kings* and *Emperors*, even from the time that they became Christians, to *restrain* and give a *Check* to those *Divisions* and *Disorders*, either by their *own* Royal or Imperial *Edicts*, or by

by *convening* the Ecclesiastical Governors to Councils, there to consult and agree upon such good *Laws* and *Expedients* as the present Necessities of the Church required: And because these *Laws* being grounded upon mere *Spiritual Authority*, could as such be enforced by no other *Penalty*, than *Spiritual*; which, by bold and obstinate Offenders, were frequently *despised* and *disregarded*: Therefore those holy *Kings* and *Emperors* thought themselves *obliged*, as they were the *Ministers* of Jesus, to strengthen and reinforce them with *Temporal Sanctions* and *Penalties*, by which means they became the *Laws* of the *Empire*, as well as of the *Church*: Of all which I have given sufficient Instances. And all this was no more than what they were *obliged* to by virtue of their *Subjection* to Christ: For being *subjected* to him, they are his *Viceroy*s in the World, and do reign and govern by *his* Authority; and since *their* Authority is *his*, they must be *accountable* to him, if they do not employ it *for* him in ministering to the Necessities of *his* Church and Kingdom: And therefore, if when it is in their power to check a prevailing *Schism* or *Corruption* in the Church by wholesome *Laws* and *Edicts*, they refuse or neglect to do it, they must doubtless answer to him from whom they received their Power, and who being himself the *Supreme Head* of the Church, hath constituted them its *Guardians* and *Nursing-fathers*.

III. Another of those *Ministries* which Princes are *obliged* to render his Church, is, to chasten and correct the irregular and disorderly Members of it. For though there are *Spiritual Rods* and *Cor-*
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rections which Christ hath wholly committed to the Spiritual Government, and which, if Men understood and considered the dire Effects and Consequences of them, are sufficient to restrain and keep in awe the most obstinate Offenders; yet when Men are stupified in Sin, and do feel nothing but only what pains or pleases their Bodies, these Spiritual Corrections are insignificant to them, they being such as make no Impression on their corporeal Senses; and so when Men are hardened in *Schism* or *Heresy*, to be sure they will despise the Ecclesiastical Rods, as being confidently persuaded that they cannot be justly applied to them; and that where they are applied unjustly they are only so many Spiritual Scarecrows, that can only threaten, but not hurt them: And therefore in these Cases the Secular Powers are obliged by vertue of their Subjection to Jesus, to *second* the *spiritual* with the Temporal Rod, and to awe such Offenders with corporeal Corrections, as are fearless and insensible of the Censures of the Church. And conformable hereunto hath been the constant Practice of all good Kings and Emperors, even from their first Conversion to Christianity, as might easily be demonstrated by innumerable Instances out of Ecclesiastical History; for they not only made Laws enforced with Temporal Penalties for the Regulation of the *Clergy*, as well as *Laity*, not only commanded and obliged their *Bishops*, in case of notorious Neglect, to execute the Church Censures on the Schismatical, Heretical, and Disorderly of both Sorts; but when they found those *Spiritual* Executions *ineffectual*, they very often *seconded* them

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with *Temporal*, such as pecuniary Mulcts, Imprisonments and Banishments; and though in the Case of *Error* and *false Belief* they were always very tender and gentle, yet whenever they found Men *busily propagating* their *Errors* into *Sects* and *Divisions*, to the Disturbance of the Churches Peace, they thought themselves obliged to restrain their Petulancy with *Temporal Chastisements*. And indeed as they are the Viceroys of our Saviour, they are *ex officio* the Conservators of the Peace of his Kingdom, and stand *obliged* to exert that Authority he hath devolved upon them in the Defence of its *Unity* and *good Order*; which in many Cases they can no otherwise do, but only by restraining the Schismatical and Disorderly with the Terror of *Temporal Corrections*; so that as well in the Church, as in the Civil State, they are the *Ministers of God to us for our good*; and therefore if we do that which is evil, we have just cause to be afraid, for they bear not the sword in vain; for they are the ministers of God, revengers do execute wrath upon them that do evil, Rom. xiii. 14.

IV. And lastly, Another of those *Ministries* which Princes are *obliged* to render to *Christ's* Church, by vertue of their Subjection to him, is, to make *good Provision* for the *Decency* of its Worship, and for the *convenient Maintenance* of its Officers and Ministers; to take care that it hath decent and commodious *Places* set apart for the publick Celebration of its Worship, and that those *Places* be supplied with such *Ornaments* and *Accommodations* as are suitable to those *venerable Solemnities* that are to be performed in them; that so its Worship may not be exposed to *Contempt* by
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the *Slovenlinefs* and *Barbarity* of its outward Appendages: And this is the *Cloathing* of the Church, which as it ought not on the one hand to be too *pompous* and *gaudy*, that being naturally apt to *distract* and *carnalize* the Minds of its Votaries, and to *divert* their Attention from those *Spiritual* Exercifes, wherein the *Life* and *Soul* of its Worship confifts; fo neither ought it on the other hand to be *fordid* and *nasty*, that being as naturally apt to *prejudice* and *diftafte* Men againft it, and to create in their Minds a *Loathing* and *Contempt* of it. Now the furnifhing the Church with fuch decent *Places* and *Ornaments* of Worship, as do become the grave Solemnities of a *Spiritual Religion*, being a Matter of Coft and Charge, muft neceffarily belong to the *Civil Powers*, who alone can lay Rates upon the Subject, and have the fole Command and Difpofal of the *publick Purfe*; and therefore by vertue of their *Subjection* to Chrift, they are *obliged* to take care that fuch Religious *Places* and *Ornaments* be provided as the *Decency* and *Convenience* of his Worship do require. And then as for the *Minifters* and *Officers* of his Church, they are under the *ſame Obligation* to take care that they whoſe Office it is to *ſerve at the Altar* ſhould live upon the Altar; and that according to the different Stations and Degrees wherein they are placed; that fo they may neither be *neceffitated* for a Subſiſtence to involve themſelves in *Secular Affairs*, and thereby to neglect their *Spiritual Calling*, which is Burthen enough of all conſcience for any one Man's Shoulders, nor be tempted to *baſe Compliances* with the Luſts of Men and the Iniquities of Times for a Maintenance; and that fo Religion

gion itself may not be exposed to *Contempt* through their wretched *Poverty* and *Indigence* who are the Ministers of it, and who, for want of a fair and honourable *Subsistence*, can never obtain *Credit* and *Authority* enough to do any considerable good in the World. And this is the *Food* and *Sustenance* of the Church, without which it cannot long flourish, either in true *Knowledge*, or true *Piety*, but must insensibly wither away, and degenerate into *Barbarity* and *Ignorance*. And accordingly, if you consult Ecclesiastical History, you will find that it was ever the Practice of *pious* Princes and Emperors, to take care, both for the erecting of *decent* and *convenient* Churches in all Parts of their Dominions for the Celebration of Divine Worship, and to furnish them with all the *decent Accommodations* and *Ornaments* that were proper thereunto; and also for the endowing the Bishops and Pastors of the Church with such *honourable Subsistences*, as becomes the Port and Dignity of their several *Orders* and *Offices*: In which they did no more than what they stood *obliged* to, as they were the *Viceroy*s of Jesus, and the *Foster-fathers* of his Church, by vertue of which Relation to it they were bound in *Duty* to supply it with decent *Raiment* and convenient *Food*. And now having explained the *Subjection* of the Sovereign Powers of the Earth to our Lord and Saviour, and shewn *what* those *Ministries* are which they are *obliged* to render to him in his Kingdom, I proceed to the

Fourth and last Sort of his *Ministers* by which he governs his Kingdom, the *Spiritual* or *Ecclesiastical Governors*; in treating of which, I shall endeavour these three things: First,

First, To shew that Christ hath erected a *Spiritual Government* to minister to him in his Church.

Secondly, To shew in what Hands this *Spiritual Government* is placed.

Thirdly, To shew what are the proper *Ministries* of this *Government*.

I. That Christ hath erected a *Spiritual Government* in his Church. And indeed, supposing the Church to be a *regular* and *formed* Society, subsisting of *itself*, *distinct* from all other Societies, it must necessarily have a *distinct Government* in it; because *Government* is *essentially* included in the very Notion of all *regular* Society, which, without *Rule* and *Subjection*, is not a *formed Society*, but a confused *Multitude*: For what else do we mean by a *human Society*, but only such a Company of Men *united* together by such and such *Laws* and *Regulations*? But how can any Company of Men be *united* by *Laws*, without having in it some *governing Power* to *rule* by those *Laws*, and exact *Obedience* to them? So that we may as well suppose a compleat *Body* without a *Head*, as a *regular Society* without a *Government*. Now that the Church is a *regular Society*, utterly *distinct* from all Civil Society, is as evident as the Truth of *Christianity*, which all along declares and recognizes the *Law* or *Covenant* upon which it is *founded*, and by which it is *united*, to be *divine*, and consequently to be *superior* to, and *independent* upon all *Civil Laws*; and if that which constitutes the Church be *Divine Law* and not *Civil*, then the Constitution of the Church must be *Divine* and not *Civil*: For that which
makes

makes us *Christians*, at the same time makes us *Parts* of the *Christian Church*; and that which makes all the *Parts* of the *Church*, makes the *Church itself*; which is nothing but the *whole*, or *Collection* of all the *Parts* together; and therefore as we are not made *Christians*, so neither are we made a *Christian Church* by the *Laws* of the *Commonwealth*, but by the *Laws* and *Constitutions* of our *Saviour*, which were promulgated to the *World* long *before* there were any *Laws* of the *Commonwealth* to found a *Christian Church* on; for there was a *Christian Church* for 300 Years together, *before* ever it had the least *Favour* or *Protection* from the *Laws* of *Nations*; in all which *Time* it subsisted *apart* from all other *Societies*, and was as much a *Church* or *Christian Society* as it is now; and as it is now, it is only a continued *Succession* of that *primitive Church*; and therefore as to the *Constitution* of it, must necessarily be as *distinct* now from all other *Societies* as it was *then*, when it subsisted not only *apart from*, but *against* the *Laws* and *Edicts* of all other *Societies* in the *World*. In short therefore, since the *Church* of *Christ* is founded on a *Charter*, and *incorporated* by a *Law* that is utterly *distinct* from the *Charters* and *Laws* of all *Civil Societies*, hence it necessarily follows, that itself is a *distinct Society* from them all; because that which *individuates* any *Society*, or makes it a *distinct Body* from all other *Societies*, is the *Charter* or *Law* upon which it is founded; and accordingly our *Saviour* tells *Pilate*, when he asked him whether he was a *King*, that he was a *King* indeed, but that *his Kingdom* was not of *this World*, John xviii. 36. i. e. tho' my *Kingdom* be

in this World, yet it is not of the World; for neither are the *Laws* of it human, but *divine*; nor the *Powers* of it external, but *invisible*; nor the *Rewards* and *Punishments* of it temporal, but *spiritual* and *eternal*.

From the whole therefore these two Things are evident:

First, That *Government* is *essential* to *formed* and *regular Societies*.

Secondly, That the Church of Christ is, in the *Nature* and *Constitution* of it, a *formed* and *regular Society*, *distinct* from all other Societies; from both which it necessarily followeth, that it must have a *distinct Government* included in the very *Essence* and *Being* of it. And accordingly in the New Testament, besides the *Civil Magistrates*, we frequently read of *Spiritual* and *Ecclesiastical Governors*; so *Heb. xiii. 17.* there is mention made of the *Rulers* that *watch for our Souls*, and a strict Injunction to *obey* and *submit ourselves to them*; and so again in the 7th and 24th Verses; and in *1 Tim. v. 17.* the Apostle speaks of *the Elders that rule well*, who are to be *accounted worthy of double Honour*; and indeed the *Greek Word* ἐπίσκοπος, which signifies a *Bishop* or *Overseer*, doth in Scripture always import a *Ruler* or *Governor*, vid. *Hammond, Acts 1. Note 1.* and therefore being applied, as it is frequently in the New Testament, to a certain *Order* of Men in the Christian Church, it must necessarily denote them to be the *Rulers* and *Governors* of it. And this Power to ἐπισκοπεῖν, i. e. *oversee*, and *rule* and *govern* the Church, was derived to them from Christ, the *supreme Bishop* of our Souls, even by that Commission he gave them,

them, *John* xx. 21. *As the Father hath sent me, so send I you*, i. e. so I commission you with the same Authority in kind to *teach* and *govern* in my Kingdom, as I myself have received from the Father. And accordingly as Christ is called the *Pastor* or *Shepherd*, which Name imports Authority to *govern* his Flock (for so to *feed* and to *rule* are of the same Significancy in *Psalms* lxxviii. 72. And *Philo* tells us, οἱ δὲ ποιμαίνοντες ἀρχόντων καὶ ἡ γερμάνων ἔχοντες δυνάμιν, i. e. that the Name of *Shepherds* imply'd *ruling* and *governing* Power) so they who were sent and commissioned by our Saviour are stiled Ἐπισκόπους ἐν Ποιμνίᾳ, the *Bishops*, and *Overseers*, or *Shepherds of the Flock*, to *feed the Church of God*, *Acts* xx. 28. And they are elsewhere commanded to *feed the Flock of God*, and to *take the Oversight thereof*, *1 Pet.* v. 2. And as they are called the *Shepherds* of Christ's Flock, so they are also the *Stewards* of his Family, and as such they are constituted by him the *Rulers of his Household*, to *give them their Portion of Meat in due season*, *Luke* xii. 42. And elsewhere they are called *Governments* or *Governors* (the *Abstract*, as it is very usual in Scripture, being put for the *Concrete*) *1 Cor.* xii. 28. And their *Authority* is said to be *given from the Lord*, *2 Cor.* x. 8. And they are said to be our *Rulers in the Lord*, i. e. by the Lord's Commission and Authority, *1 Thess.* v. 12. and as such they are commanded to *rule with Diligence*, *Rom.* xii. 8. From all which it is abundantly evident, that the *Church of Christ* is a *formed Society*, subsisting of itself, *distinct* from all other Societies, under a *distinct* Rule and Govern-

ment. But this I shall make yet more fully appear, when I come to treat of the several *Ministries* which the Governors of the Church of Christ are obliged to render him.

I proceed therefore at present to the second thing proposed, which was, to enquire into the *Nature of this Government, in what Hands Christ hath placed it.* Now the two main Rival Forms of Church Government pretending to divine Institution, are the *Presbyterial* and *Episcopal*; the *Presbyterial* is that which is scated in an Equality or Parity of Church Officers, the *Episcopal* is that which is placed in a superior Order of Church-Officers, called *Bishops*, to whom the other Orders of *Presbyters* and *Deacons* are subject and subordinate; the latter of which I shall endeavour to prove is the true Form of Government instituted by our Saviour; and that,

First, from the *Institution* of our Saviour.

Secondly, From the Practice of the holy Apostles.

Thirdly, from the punctual Conformity of the *primitive Church* to both.

Fourthly, From our Saviour's declared *Allowance* and *Approbation* of the *primitive Practice* in this Matter.

I. That the Government of the Church of Christ is *Episcopal*, is evident from the *Institution* of our Saviour, who in his Life-time instituted two *distinct Orders* of Ecclesiastical Ministers, the one superior to the other, *viz.* that of the Twelve *Apostles*, and that of the Seventy, or Seventy-two *Disciples*. For that these Two were of *distinct Orders*, is evident from their being always distinguished from one another, and mentioned apart by

by different *Names*, and in different *Ranks* and *Classes*; for to what Purpose should the Scripture mention the Twelve and the Seventy so *distinctly*, as it every where doth, if there were not some Distinction in their *Office* and *Employment*? For in *Luke* vi. 13. we are told, that *Christ called unto him his Disciples, and of them he chose Twelve, whom also he named Apostles*. And *Mark* iii. 13, 14. it is said, that *he called unto him whom he would, that is, of his Disciples, and ordained Twelve, that they should be with him, and that he might send them forth to preach*. And what less can this imply, than that the Twelve were separated by this *Call* and *Ordination* of *Christ* to some distinct *Office* and *Employment* from the rest of the Disciples? And that the *Office* of the *Twelve* was *superior* to that of the *Seventy*, is evident, not only from their being still placed *first* in the Catalogues of ecclesiastical Officers, see *Eph.* iv. 11. *1 Cor.* xii. 28. in the latter of which we are told, that *God constituted in the Church first Apostles*, wherein the *Primary* is attributed to the *Apostolical* Office; and not only from the *particular* Care which *Christ* took of these Twelve above the rest of his Disciples, both in praying for and instructing them, of which there are a great many notorious Instances in the Gospels; but also from hence, that their immediate *Successors* were for the most part *chosen* out of the *Seventy*; for so *Simeon*, the Son of *Cleophas*, succeeded *St. James* at *Jerusalem*; *Philip*, *St. Paul* at *Cæsarea*; *Clement*, *St. Peter* at *Rome*. And divers others of the *Seventy*, according to *Dorotheus*, *Eusebius*, and others of the Fathers, succeeded the Apostles after their Death in the Government of

their several Churches. And *Matthias*, who, as *Eusebius*, *Epiphanius*, and *St. Jerom* affirm, was one of the Seventy that was *chosen* and *ordained* by the other Apostles to *succeed* Judas in the Apostolate, *Acts* i. 26. From whence it is evident that the Apostles were *superior* to the Seventy, otherwise it would have been no *Advancement* to the Seventy to *succeed* them; for all that *Superiority* which they acquired by their *Succession*, must necessarily be *inherent* in the *Apostles* before they succeeded them, else how can they be said to succeed them in it? And if we suppose them to be *equal* with the Apostles in *Office* before they succeeded them, it is Nonsense to say they *succeeded* them; for how can a Man be said to *succeed* another in any *Office*, who is actually vested with the *same Office* before he succeeds him? If therefore the Seventy received no *more* Power *after* the Apostles than they had under them, they were *as much* Apostles *before* they succeeded them as *after*; but if they did receive *more* Power, then the *Apostles*, to whom they succeeded, had *more* Power than *they* before they received it, and consequently were *their Superiors*; because a Man can receive no more Power by *succeeding* another in any *Office*, than he to whom he succeeds had before by virtue of the *same Office*. By all which it is most evident, that by the *Institution* of our Saviour, the *Apostles* were *superior* to the Seventy; and yet it is as evident that the Seventy were *ecclesiastical Ministers* as well as they; for in *Luke* x. 1. we are told that *after these things the Lord appointed other Seventy also, and sent them two and two before his Face*, that is, to preach his Gospel; and that by
this

this Mission of his they were *authorized* to be the *Ministers* of Religion, is evident from what he tells them, *ver. 16. He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* From whence it is plain that they were *his authorized Ministers*, even as he was *God's*; because as the despising of *him* was a despising of *God*, by whom he was sent; so the despising of *them* was a despising of *Christ*, by whom they were sent; and accordingly, by vertue of this Mission we find them acting as *authorized Ministers* of the Gospel; for so *Ananias*, who was one of them, baptized *Saul*, Acts xix. 18. and *Philip*, who was another, preached and baptized at *Samaria*, Acts viii. 5.

So that here are plainly *two* Sorts of ecclesiastical *Officers*, the one superior to the other, of our Saviour's *own Institution* and *Appointment*; and therefore if *this Institution* be still valid, there must still be a *Superiority* and *Subordination* between the *Officers* and *Ministers* of his Church, and consequently the Government thereof must still be *episcopal*, *i. e.* by some *superior Officers* presiding and superintending over other inferior *ones*. I know it is objected, that *this Superiority* of the Apostles over the Seventy was only in *Office*, but not in *Power* or *Jurisdiction*; but since it is the *Office* that is the immediate Subject of the *Power* belonging to it, I would fain know whether *Superiority of Office* must not necessarily include *Superiority in Power*? for *Office* without *Power* is an empty Name, that signifies nothing: and every degree of *Superiority of Office* must be accompanied with *Power* to exert itself in Acts of *Superiority*, otherwise

wife it will be utterly in vain, and to no purpose; so that either the *Superiority* of the Apostolick Office over *other* Church-Officers must be void and insignificant, or it must have a proportionable *Superiority of Power* over them, inseparably *inherent* in it. But it is farther objected, that supposing the Apostolate to be *superior* to the other ecclesiastical Orders in *Power* and *Office*, yet it was but *temporary*, it being instituted by our Saviour in Subservience to the *present Exigence* and *Necessity* of Things, without any Intention of deriving it down to the Church in a continued *Succession*. To which I answer in short, that this is said without so much as a plausible Colour of Reason; for they allow, both that our Saviour *instituted* this Office, and that in his Institution he never gave the least Intimation to the World that he *intended* it only for a *certain Season*. Now if Men will presume to declare Christ's *Institutions temporary*, without producing the *least Intimation* of his Will that he so designed them, they may with the *same* Warrant repeal *all* the *Institutions* of Christianity; and even the two *Sacraments* will lie as much at their Mercy as the Institution of the *Apostolick Order*, which, unless they can prove it repealed by the *same* Authority which established it, will be sufficient to prescribe to all *Ages* and *Nations*; for the *Obligations* of divine Commands are *dissolvable* only by divine *Countermands*; and for Men to declare any divine Institution void, before God had so declared it, is to *over-rule* the Will of God by their own arrogant *Presumptions*; for tho' the *Matter* of the Institution be mutable in *itself*, yet the

Form

Form and Obligation of it is mutable only by the *Authority* which made it: And therefore though God hath not declared, that he instituted it for *Perpetuity*, yet till he declares the *contrary*, it must bind for *Perpetuity*; especially if the *Reason* of the Institution of it be not apparently *altered*; which cannot be pretended in the Case under debate, there being the very *same Reasons* for a *Superiority* and *Subordination* between Ecclesiastick Officers now, as there was when our Saviour first *appointed* and *instituted* it. Until therefore they can shew, either that the *Reason* of the Institution is *ceased*, or that the Institution *itself* is *repealed* by some other Law, (neither of which was ever yet pretended) they may as reasonably dispense with most of the *Precepts* of the Gospel (which are no more declared *perpetual* than *this*) as with this of *Superiority* and *Subjection* among the Ecclesiastical Orders, which is the proper Form of the Episcopal Government.

II. That the true Government of the Church is *Episcopal*, is evident also from the *Practice* of the holy *Apostles*, who, pursuant to the Institution of our Saviour, did not only *exercise* that *Superiority* in their *own* Persons which their Office gave them over their inferior Clergy, but also *derived* it down with their Office to their *Successors*; which is a plain Argument that they looked upon our Saviour's Institution of this superior Office of the Apostolate, not as a *temporary Expedient*, but as a *standing Form* of Ecclesiastical Government, to be handed down to all *succeeding Generations*: For though during our Saviour's Abode upon Earth and some time after his Ascension into Heaven, the

Number

Number of the Apostles was confined to *twelve*, yet when afterwards, through their Ministry, the Church was spread and dilated, not only through *Judæa*, but into the *Gentile Nations*, they added to their Number several other *Apostles*, to whom they communicated the same *Office* and *Degree* of *Superiority* over the other Clergy, that our Blessed Saviour had communicated to *them*; for so *Eusebius*, *lib. I. cap. II.* εἶθ' ὡς παρὰ τὰς κατὰ μέγεθος τῶν δόδωνα πλείων ὅσων ὑπαρχόντων Ἀπόστολων, i. e. besides the Twelve there were many other *Apostles* in that Age after the Similitude of the *Twelve*; and of the Truth of this I shall give three or four Instances:

The first is that of St. *James* of *Jerusalem*, the Brother of *Jesus*, who though he was none of the *Twelve*, (for in that Number there were but two *James*'s, viz. the Son of *Alpheus*, and the Son of *Zebedee*; neither of which was he whom St. *Paul* calls the *Lord's Brother*, and St. *Paul* reckons him apart from the *Twelve*, 1 *Cor.* xv. 5, 6, 7.) is yet stiled an Apostle by St. *Paul*, *Gal.* i. 19. but other apostles saw I none, save *James* the *Lord's Brother*. And St. *Jerom* in his Comment on *Isaiab* stiles *James* the *thirteenth Apostle*; that is, the first that was made an Apostle after the *Twelve*; and that he was not merely a *nominal* Apostle, but *actually* endowed with Apostolical Power and *Superiority*, is evident both from *Scripture* and the unanimous Consent of *Ecclesiastical History*: From *Scripture*, it is evident that this *James* was a Man of great Pre-eminence in the Church of *Jerusalem*; for in the first Council that was held there, we find him give a decisive Sentence in the Matter of Circumcision, *Acts* xv. for after there had
been

been much disputing, ver. 7. and St. Peter, and St. Paul, and St. Barnabas, had declared their Judgment in the case, ver. 7. 13. St. James, after a short Preface, thus delivers himself: *Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned unto God.* And this Sentence of his determines the Controversy, and puts a final End to all farther Debate; which plainly argues his great Authority and Pre-eminence in that Place. Again, *Acts* xxi. 17, 18. we are told, that when St. Paul and his Company were come to Jerusalem, the brethren received him gladly; and that the next day following Paul went in with them unto James, and all the elders were present. Now, for what other Reason should Paul go in to James more especially, or upon what other account should all the Elders be present with James, but that he was a Person of the greatest Note and Figure in the Church of Jerusalem? and for the same Reason, in all probability, St. Paul mentions James before Peter and John, discoursing of a Meeting he had with them at Jerusalem, Gal. ii. 9. because though Peter and John were two of the principal of the Twelve Apostles, and St. James was not so much as one of that Number, yet in the Church of Jerusalem he had the priority of them both; now considering that St. James is called an Apostle, and considering the Preference he had in all these Instances above the other Apostles at Jerusalem, it is at least highly probable that he was peculiarly the Apostle of the Church of Jerusalem. But if to all this Evidence we add the most early Testimonies of Christian Antiquity, we shall advance the Probability to a Demonstration; for,

for, by the unanimous Consent of all Ecclesiastical Writers, St. *James* was the first Bishop of *Jerusalem*; for so *Hegesippus*, who lived very near the Times of the Apostles, tells us, that *James* the Brother of our Lord, called by all Men *the Just*, received the Church of *Jerusalem* from the Apostles; *vid. Euseb. lib. 2. c. 23.* so also St. *Clement*, as he is quoted by the same Author, *l. 2. c. 1.* tells us, that *Peter*, *James*, and *John*, after the Assumption of Christ, as being the Men that were most in favour with him, did not contend for the Honour, but chose *James the Just* to be Bishop of *Jerusalem*. And in the *Apostolical Constitutions* that pass under the Name of St. *Clement*, (which though not so ancient as is pretended, yet are doubtless of very early Antiquity) the Apostles are brought in thus speaking: *Concerning those that were ordained by us Bishops in our Life-time, we signify to you that they were these, James the Brother of our Lord was ordained by us Bishop of Jerusalem, &c.* So also St. *Jerom de Script. Eccles.* tells us, that St. *James*, immediately after the Passion of our Lord, was ordained Bishop of *Jerusalem* by the Apostles. And St. *Cyril*, who was afterwards Bishop of that Church, and therefore a most authentick Witness of the Records of it, calls St. *James the first Bishop of that Diocese.* *Catech. 16.* To all which we have the concurrent Testimonies of St. *Austin*, St. *Chrysostom*, *Epiphanius*, St. *Ambrose*, and a great many others; and St. *Ignatius* himself, who was an immediate Disciple of the Apostles, makes St. *Stephen* to be Deacon of St. *James*, *Ep. ad Trall.* and therefore since St. *Stephen* was a Deacon of the Church of *Jerusalem*, St. *James*,
whose

whose Deacon he was, must necessarily be the Bishop of it.

Upon this account therefore St. James is called an *Apostle* in Scripture; because by being ordained by the Apostles Bishop of Jerusalem, he had the *Apostolick Power and Authority* conferred on him: For since it is apparent he was none of the Twelve, to whom the Apostleship was at first confined, he could no otherwise become an *Apostle*, than by deriving the Apostleship from some of the Twelve; and therefore since that Apostleship which he derived from the Twelve, was only *Episcopal Superiority* over the Church of Jerusalem, it hence necessarily follows, that the *Episcopacy* was the *Apostleship* derived and communicated from the Primitive Apostle.

The second Instance of the Apostles communicating their Apostolick Superiority to others, is *Epaphroditus*, who in *Phil. ii. 25.* is stiled the *Apostle* of the *Philippians*: But I supposed it necessary to send to you *Epaphroditus* my brother and companion in labour and fellow-soldier, ἑμῶν δὲ Ἀπόστολον, but your apostle: For so St. Jerom. Com. Gal. i. 19. *Paulatim tempore præcedente & alii ab iis quos Dominus elegerat ordinati sunt Apostoli, sicut ille ad Philippenses sermo declarat, dicens, necessarium existimaui Epaphroditum, &c. i. e.* by degrees in process of Time others were ordained *Apostles* by those whom our Lord had chosen, as that Passage to the *Philippians* shews, I thought it necessary to send unto you *Epaphroditus* your *Apostle*. And Theodoret upon the place gives this reason why he is here call'd the *Apostle* of the *Philippians*; τὴν ἐπισκοπικὴν οἰκονομίαν ἐπεπίστευτο, ἔχων ἐπισκόπου προσωποποιεῖν i. e. he was intrusted with

with Episcopal Government, as being their Bishop: So that here you see *Epaphroditus* is made an Apostle by the Apostles, and his *Apostleship* consists in being made *Bishop* of *Philippi*.

A third Instance is that of *Titus*, and some others with him, 2 Cor. viii. 23. *Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our bretheren be enquired of, they are Ἀπόστολοι ἐκκλησιῶν, the apostles of the Churches, and the glory of Christ*; where it is plain they are not called the *Apostles of the Churches* merely as they were the Messengers of the Liberality of the Churches of *Macedonia*, for it was not those Churches, but *St. Paul* that sent them, ver. 22. and therefore since they were not *Apostles* in relation to those Churches whose Liberality they carried, it must be in relation to some particular Churches over which they had *Apostolical Authority*; and that *Titus* had this Authority over the Church of *Crete*, is evident both from *St. Paul's* Epistle to him, and from Primitive Antiquity: As for *St. Paul's* Epistle, there are sundry Passages in it, which plainly speak him to be vested with *Apostolical Superiority* over that Church. So chap. i. ver. 5. *For this cause left I thee in Crete, that thou shouldest set things in order that are wanting, and ordain elders in every city as I have appointed thee*. For in the first place, *St. Paul* here gives him the *supreme Judgment* of things that were wanting, with an *absolute Power* to *reform* and *correct* them; which is a plain Demonstration of his *Superiority* in that Church. Secondly, he authorizes them to *ordain Elders in every City*; and whether these Elders were *Bishops*, or *Presbyters*,

byters, is of very little consequence as to the present Debate: For, first, it is of undoubted certainty that there were *Presbyters* in the Church of *Crete*, before *Titus* was left there by the Apostle; and, secondly, it is as evident that those *Presbyters* had no power to *ordain Elders in every City*, as *Titus* had; for if they had, what need *St. Paul* to have left *Titus* there for that Purpose? What need he have left *Titus* there with a *new Power* to do that which the *Presbyters* before him had sufficient Power to do? For if the *Presbyters* had before the Power of *Ordination* in them, this *new Power* of *Titus's* would have been, not only in vain, but *mischievous*; it would have look'd like an *Invasion* of the Power of the *Presbyters*, for *St. Paul* to restrain *Ordination* to *Titus*, if before him it had been common to the *whole Presbytery*; and upon that account have rather proved an Occasion of *Strife* and *Contention*, than an Expedient of *Peace* and *good Order*. From hence therefore it is evident that *Titus* had a *Power* in the Church of *Crete*, which the *Presbyters* there, before him, *had not*; and this Power of his extended, not only to the Establishment of *good Order*, and the *ordaining* of *Elders*, but also to *rebuking with all Authority*, i. e. correcting obstinate Offenders with the spiritual Rod of Excommunication, *chap. ii. ver. 15.* and taking cognizance of Heretical Pravity, so as first to *admonish Hereticks*, and in case of *Pertinacy*, to *reject* them from the Communion of the Church, *chap. iii. ver. 10.* From all which it is evident that this *Apostolate* of *Titus* consisted in his Ecclesiastical Superiority, which was the very same, in the Church of *Crete*, that the first Apostles

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themselves had in the several Churches that were planted by them. And accordingly he is declared by the concurrent Testimony of all Antiquity to be the *first* Bishop of that Church: So *Euseb. lib. 3. cap. 4.* affirms him, τῶν ἐκτὸς Κρήτης ἐκκλησιῶν ἐπισκοπῶν εἰληχέαι, to have received Episcopal Authority over the Churches of *Crete*. So also *Theodoret in Argum. Ep. ad Tit.* tells us, that he was ordained by *St. Paul* Bishop of *Crete*; and so also *St. Chrysostom*, *St. Jerom*, and *St. Ambrose*, and several others of the Fathers and Ecclesiastical Writers. This Episcopal Authority therefore which *St. Paul* gave *Titus* over the Church of *Crete* is another plain Instance of the Apostles making Apostles, or deriving to others their *Apostolick Power* and *Superiority* over particular Churches.

The fourth and last Instance I shall give is that of *Timothy*; who, as it appears by *St. Paul's* Epistles to him, had *Episcopal* Authority over the Church of *Ephesus*; and this not only over the *Laity* to command and teach them, *1 Tim. iv. 11.* to receive Widows into the Churches Service, or reject and refuse them, *1 Tim. v. 4, 9, 16.* and to oblige the Women to go modestly in their Apparel, and keep Silence in the Church, *1 Tim. ii. 11, 12.* but also over the *Clergy*, to take care that suitable provision should be made for them, *1 Tim. v. 17.* that none shall be admitted a Deacon, till after competent Trial, nor ordained an Elder, till after he had well acquitted himself in the Deaconship; *1 Tim. iii. 10, 13.* to exercise Ecclesiastical Jurisdiction over them, to receive Accusations against them; and if he found them guilty, to put them to open

open Shame, 1 *Tim.* v. 19, 20. and St. Paul charges him to exercise this his Jurisdiction *without preferring one before another, and without Partiality*, *ibid.* ver. 21. which, if he had no Jurisdiction over them, had been very impertinent. And as he had Jurisdiction over the Clergy concredited to him, so had he also the Authority of *ordaining* them; for the due Exercise of which St. Paul gives him that necessary Rule, 1 *Tim.* v. 22. *Lay hands suddenly on no man, neither be partaker of other mens sins.* And that this Authority of his in the Ephesian Church, over both the Laity and Clergy, was given by St. Paul for a standing Form of Government there, is evident from hence, because it was conferred on him after the Presbytery was formed and settled in that Church; for in planting and cultivating this large and populous Church, which extended itself over all the Proconsular Asia, St. Paul had labour'd for three years together with incredible Diligence, which is a much longer Time than he spent in any other Church: and therefore by this time to be sure he had not only constituted a Presbytery in it, as he did in all other Churches, *Acts* xiv. 23. but also reduced it to much greater Perfection than any other, that so in the Constitution of it, it might be a Pattern to all other Churches; and if so, then to be sure the Government which he had now at last established in it, was such as he intended should continue, viz. by a single Person presiding over both Clergy and Laity; and that *de facto* it was so, we have not only the Authority of St. Paul's Epistles to Timothy, but also the concurrent Testimony of all ecclesiastical Antiquity; for so Euseb. Eccles. Hist. lib. 3. cap. 4. tells us, he

was the first Bishop of the Province or Diocese of Ephesus; and the anonymous Author of his Life in Photius, that he was the first that acted as Bishop in Ephesus; and that he was ordained and enthron'd Bishop of the Metropolis of Ephesus by the great St. Paul. And in the Council of Chalcedon 27 Bishops are said to have succeeded in that Chair from Timothy, who was the first; and St. Chrysostom, Hom. 15. in 1 Tim. v. 19. tells us, that it is manifest Timothy was entrusted with a Church, or rather with a whole Nation, viz. that of Asia; upon which account he is stiled by Theodoret in 1 Tim. iii. 1. Ἀσιαρῶν Ἀπόστολος Τιμόθεος, Timothy the Apostle of the Asiatics; and (to name no more of the great Numbers of Authorities that might be cited) in the Apostolical Constitutions we are expressly told, that he was ordained Bishop of Ephesus by St. Paul. This therefore is another evident Instance of the Apostles deriving down their Apostolick Authority. Other Instances might be given, but these are sufficient to shew, that the Apostles did not look upon our Saviour's Institution of a superior Order of ecclesiastical Officers as a temporary thing, that was to expire with them, but as a standing Model of ecclesiastical Government, since they derived to others that Superiority over the Churches of Christ which he communicated to them. For from all these Instances it is most evident, both that the Apostolical Office did not expire with the Twelve, but was transferred by them to others; and that that which is now called the Episcopacy, was nothing else but the Apostolical Office derived from the Apostles to their Successors; for in the primitive Language of the Church,

Bishops

Bishops are generally stiled *Apostles*; for which no other Reason can be assigned, but that they succeeded in the *Apostolical Superiority*. Thus, as hath been shewn before, St. James, Epaphroditus, Titus and Timothy, are stiled *Apostles* in Scripture, and by the primitive Writers. Clemens, Bishop of Rome, who was a Disciple of the Apostles, is called Ἀπόστολος Κλήμης, i. e. Clemens the Apostle, v. Clem. Alex. Strom. lib. 4, and Ignatius Bishop of Antioch; Ἀπόστολος καὶ Ἐπίσκοπος, Apostle and Bishop by St. Chrysostom; and Thaddæus, who was sent by St. Thomas to the Prince of Edessa, Ἀπόστολος Θαδδαῖος by Eusebius; and so are also St. Mark and St. Luke by Epiphanius. And Theodoret lays it down for a general Rule, τὰς δὲ νῦν καλεμένους ἐπισκόπους, Ἀποστόλους ὀνόμαζον τὴν δὲ χρόνον προοίσιος τό μὲν τῆς Ἀποστολῆς ὄνομα τοῖς ἀληθεῶς Ἀποστόλοις κατέλιπον, τὴν δὲ τῆς Ἐπισκοπῆς προσηγορέαν τοῖς πάλαι καλεμένοις Ἀποστόλοις ἐπέδωκαν, i. e. those whom we now call *Bishops*, were anciently called *Apostles*; but in Process of Time the Name of *Apostle* was left to them who were more *strictly* Apostles (*viz.* the *Twelve*) and the Name of *Bishop* was restrained to those who were anciently called *Apostles*. If therefore the Practice of the Apostles, proceeding upon the express Institution of our Saviour, be sufficient to found a *divine Right*, we have this you see to plead for a *Superiority* and *Subordination* of ecclesiastical Officers; since the *Apostles* did not only ordain *Presbyters* and *Deacons* in the several Churches they planted, but also *Apostles* or *Bishops* to preside over them. And if their ordaining of *Presbyters* be an Argument of the *Perpetuity* of the Office of a *Presbyter* (as the *Presbyterians* themselves contend it is) why should

not their ordaining *Bishops*; also be as good an Argument of the *Perpetuity* of the Office of a *Bishop*? If *either* be perpetual, why not *both*? If not *both*, why *either*? And how can we argue a *perpetual Power of Ordination* in the Church from the Ordination of *Timothy* and *Titus*, for instance (as the *Presbyterians* do, *vid. Jus divin.* p. 159, 167.) if the Office they were ordained to were not *perpetual*? And if it were *perpetual*, then so is *Episcopacy*; which is in nothing different from that which they exercised in their Churches.

III. That the true *Government* of the Church is *episcopal*, is evident also from the *universal* Conformity of the *primitive* Church thereunto. It is objected by the Adversaries of the *episcopal* Government, that tho' our *Saviour* indeed instituted a *superior Order* of Church Officers, *viz.* his Twelve *Apostles*, to preside over the rest, and govern his Church, yet this was an *extraordinary Commission*, which he never intended they should *derive* down to the Church as a *perpetual Model* of Government, but was limited to the Persons of the *Apostles*, and was to expire with them. Now that it was *not* limited to the Persons of the *Apostles*, is evident; since as it hath been shewn before, the *Apostles* derived it to *others*; which they could not have done without *violating* their Trust, and *exceeding* the Bounds of their *Commission*, had it been *appropriated* to their Persons; so that it must be allowed, either that they proceeded *irregularly* in *transferring* their Superiority to others, or that their *Commission* *did* empower them to *transfer* it; and therefore if it appear, not only that they *might* transfer it to *some*, for the Government of *some* Churches

Churches by vertue of their *Commission* (of which the above cited Instances are a full Demonstration) but also that they universally *transferred* it to *others*, for the Government of all *other* Churches; then it is certain, that either they *mistook* the Intent of our Saviour's Commission, or the Intent of it *was* to empower them to transfer it universally, as a *standing* and *perpetual* Form of *ecclesiastical* Government; in short, if they understood the *Intendment* of their *own* Commission (as to be sure they did, being *guided by the Spirit into all Truth*) to be sure they would never have communicated their *apostolick* Superiority to any, had it not been our Saviour's *Intention* when he commissioned 'em to authorize them so to do; and for the same Reason we may be sure, that so far forth as they *did* communicate it, it was our Saviour's *Intention* that they *should*. Now, as was shewn before, to some they did communicate it, for the Government of *some* Churches, as to *Timothy* and *Titus*, for Instance, for the Government of the Churches of *Ephesus* and *Crete*; from whence it is evident, that it was our Saviour's *Intention* that they should communicate it to *some*; and for the same Reason if it be made appear that they did communicate it *universally* for the Government of *all other* Churches, it will necessarily follow that it was our Saviour's *Intention* they should communicate it as an *universal* Form of Church Government. Now whether they *did* communicate it *universally* or no, is a Question about Matter of Fact, and as such is decidable only by the Testimony of the most competent *Witnesses*; and the most competent *Witness* in this Case is the *Christian Church*, in the Ages

next succeeding the *Apostles*, which Church attests with one *universal Consent the universal Derivation* of a *superior Order* of ecclesiastick Officers from the *Apostles* to preside over the Churches of Christ; and some Christian Writers we have who were living in the very Days of the *Apostles*, and were their immediate *Scholars* and *Disciples*; others again who lived in *their* Days, and were their *Disciples* who lived in the *Apostles*; and others who immediately succeeded *these*: from all which we have ample Testimonies of the *continued Succession* of this *superior Order*, even from the *Apostles* to whom our *Saviour* first derived it; out of all which I shall only produce some few Instances, out of an infinite Number that might be given. Of the *first* Sort are, St. *Clement*, Bishop of *Rome*; and St. *Ignatius*, Bishop of *Antioch*. St. *Clement*, who, as *Irenaeus* tells us, *saw the Apostles*, and *conversed familiarly* with them, makes mention in his Epistle to the *Corinthians* of *Three Orders* of ecclesiastical Officers in his Time, whom he calls *The High Priests, the Priests, and the Levites*; which Words can be no otherwise understood than of the *Bishop, Presbyter, and the Deacons*. St. *Ignatius*, who was the Disciple of St. *Peter*, and in his Life-time Bishop of *Antioch*, is so full and express in all those Six Epistles he wrote on the way to his Martyrdom, for the *Derivation* of this *superior Order* from the *Apostles*, that the Adversaries of this Order have no other way to evade him, but by condemning those Epistles for *Counterfeits*; from which injurious Sentence they have of late been so triumphantly vindicated by a *learned Pen* of our own, that I dare say, no Man of Learning
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for the future will so far expose the Reputation of his *Understanding* and *Modesty*, as to call them in question again. Now in all these Epistles the holy Martyr not only distinguishes the Clergy into *Bishops*, *Presbyters*, and *Deacons*, but strictly enjoins the two latter, as well as the *Laicks*, to be *dutiful* and *obedient* to the former; and particularly in his Epistle to the *Trallians*, *What is the Bishop*, saith he, *but he that hath all Authority and Power? What is the Presbytery*, but a *sacred Constitution of Counsellors and Assistors to the Bishop? What are the Deacons*, but *Imitators of Christ*, and *Ministers to the Bishop*, as he was to the *Father*? And as he every where enjoins *Obedience* to the *Bishops*, as to the *supreme Order* in the Church of *Christ*, so in the beginning of his Epistle to the *Philadelphians* he tells them, that *so many as belong to Christ are united to the Bishop*; and that *so many as depart from him and her Communion, and associate themselves with the Accursed, shall be cut off with them*. And in his Epistle to the *Magnesians*, he tells them, that it *highly became them to obey their Bishop*, and *not to contradict him in any thing*; for it is a *terrible thing to contradict him*, because in so doing you do not so much despise him, who is *visible*, as the *invisible God*, who will not be despised; for his *Promotion* is not from *Men*, but from *God*. And several of his contemporary Bishops he mentions by Name, viz. *Onesimus*, Bishop of the *Ephesians*, *Polycarp* of the *Smyrnians*, *Polybius* of the *Trallians*, and *Damas* of the *Magnesians*; and still as he mentions them, he highly commends the *Presbyters* and *Deacons* for their *Obedience* to them. So in the beginning of his Epistle to the *Magnesians*, *Having been so hap-*

py as to see you by your worthy Bishop Damas, and your worthy Presbyters, viz. Basilius and Apollinus, and Zotion your Deacon, whom I cannot but commend for his Obedience to the Bishop and the Presbytery—you ought not to condemn the youth of your Bishop, but to pay him all Veneration (as I know your holy Presbyters do) according to the Appointment of God the Father. And in his Epistle to the Ephesians, Let us be careful, saith he, that we do not oppose the Bishop, as we would be obedient to God; and if any Man observe the Silence of his Bishop, let him reverence him so much the more; for every one that the Master of the Family appoints to be his Steward, we ought to receive him as the Master himself; and therefore it is evident we ought to respect the Bishop as our Lord himself. From whence I infer first, that at the writing of these Epistles, which was not above eight or nine Years after the Decease of St. John, there were Bishops every where constituted over the Churches of Christ; for he not only mentions several Churches that had Bishops actually presiding over them, but declares Bishops to be of divine Ordination; and that they were to be obeyed, καὶ τὴν γνώμην τοῦ θεοῦ πατρὸς, according to the Appointment of God the Father; and that ἐκ πρὸς ἀνθρώπων ἀλλὰ πρὸς θεὸν ἔχει τὴν ἀναγοράν, that they had their Promotion, not from Men, but from God; and not only so, but in his Epistle to the Trallians, he bids them obey their Bishops, as Christ and his Apostles had commanded them; in which he necessarily supposes Bishops to be instituted by Christ and his Apostles; and then he goes on, He who is within the Altar, that is, with-
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in the Communion of the Church, is clean,
 ὁ δὲ ἔκτός ἐστιν, ἔτός ἐστιν ὁ χωρὶς τῆς Ἐπισκοπῆς καὶ τῶν πρεσβυτέρων καὶ τῶν Διακόνων τι πρᾶσσων, i. e. *He is without the Altar, who doth any thing without the Bishop and Presbyters and Deacons*; and if any Christian acting without the *Bishop*, &c. was without the *Communion* of the Church, then to be sure no *Community* of Christians that did so could be esteemed a *Part* or *Member* of the Church: And therefore, since according to the Doctrine of this *Primitive Age*, *Bishops* were a *Divine Ordinance*, and were looked upon as *necessary* to the very *Constitution* of Churches; we may from hence justly conclude, that there were then no Churches without them: And, secondly, we may from hence also infer, that since there were *Bishops* in this early *Age*, presiding over the Churches of Christ, several of them at least received their *Episcopal Orders* immediately from the Hands of the *Apostles*. For at the Time when these Epistles were written, *Ignatius* himself had been above forty Years Bishop of *Antioch*, at which time sundry of the *Apostles* were living; and therefore, considering the singular *Eminence* of the Church of *Antioch*, whereof he was a Bishop, as being immediately planted by *St. Peter* and *St. Paul*, and that wherein the Disciples of *Jesus* first received the Name of *Christians*; and considering also that it was the constant Practice of the *Apostles* to ordain *Elders* in all the Churches they planted, it is highly probable that he received his *Ordination* immediately from their Hands: And so *St. Chrysostom Tom. 5. Edit. Savil. p. 499.* expressly tells us, that he did not so much admire *Ignatius* for that he

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was accounted worthy of so great a Dignity, ἀλλ' ὅτι καὶ παρὰ ἁγίων ἐκείνων τὴν ἀρχὴν ταυτὴν ἐνεχειρίσθη καὶ αἱ τῶν μακαρίων Ἀποστόλων χεῖρες τῆς ἱεράς ἐκείνης ἤψαντο κεφαλῆς, i. e. but because he obtained his Dignity from those holy Men, and the sacred Hands of the blessed Apostles had been laid upon his Head. And the same may be said of Polycarp Bishop of Smyrna, of whom Ignatius makes honourable mention. And indeed it is not to be imagined that the Christian Churches would ever have so universally admitted of Bishops, as it is apparent they did in Ignatius's time, when the Apostles were living, had not some of them at least derived their Authority from the Apostles immediately; and considering how much St. John, who survived the Apostles, was revered to the last through all the Christian Churches, what likelihood is there that those very Churches should so far condemn both him and them, even whilst they were living among them, as to admit of a new Order of Men without their Authority to oversee and govern them? But that *de facto* the Apostles did with their own Hands ordain several Bishops to preside over several Churches, is most certain, if any credit may be given to Ecclesiastical History, which assures us, that they ordained Dionysius the Areopagite Bishop of Athens, Caius of Thessalonica, Archyppus of Colosse, Onesimus of Ephesus, Antipas of Pergamos, Euphroditus of Philippi, Crescens of the Gauls, Erastus of Macedonia, Trophimus of Arles, Jason of Tarsus, Titus of Corinth, Onesiphorus of Colophon, Quartus of Berytus, Paul the Proconsul of Narbona. Vid. Bishop Taylor of Episcopacy, Sect. 18. But then, thirdly, and lastly, from hence I also infer, that
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the *Bishops* of this Age were look'd upon as a *superior* Order to all other Ecclesiastical Officers; for *Ignatius* not only enjoins the *Presbyters* and *Deacons* to obey their *Bishops*, but also presses them thereunto by the *Command of Christ*; and if by *Christ's Command* they were to obey their *Bishops*, then by *Christ's Institution* their *Bishops* were their *Superiors*. Thus much therefore we are assured of by the Testimony of *Ignatius*, that in the *Apostolick Age Bishops* were universally admitted in the Churches of *Christ*, that they derived their Authority from the Hands of the *Apostles*, and that by vertue of that *Authority* they were *superior* to all other Ecclesiastical Officers; and this is all we contend for.

And now let us proceed to the Testimony of the *Writers* of the next Age, who conversed with those that were *conversant* with the *Apostles*; of which Number are *Justin Martyr*, *Hegeſippus*, *Dionysius* Bishop of *Corinth*, *Irenæus*, and *Clemens Alexandrinus*. The first of which was converted to Christianity about the Year of our Lord 133, which is not above twenty-five Years after the Death of *St. John*. This Writer in his *Apology* for Christianity to the Emperor *Antoninus*, giving an Account of the manner of their Publick Worship, makes mention of a *πρεσβυτης*, i. e. a *President*, or *presiding Ecclesiastick* in the Mother-Church, who did there consecrate the Bread and Wine in the Sacrament, and give it to the *Deacons* to distribute it to such as were present, and carry it to such as were absent, and who did receive the Charities of the People, and dispose and manage the Stock of the Church. Now that *πρεσβυτης*
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was the *Bishop's* Title is evident; for so *Dionysius* Bishop of *Corinth*, who was *Justin Martyr's* Contemporary, uses the word *ἐπισκοπός* and *ἐπίσκοπος* promiscuously, stiling *Publius* Bishop of *Athens* *ἐπισκοπός* or President, and *Quadratus* his Successor *ἐπίσκοπος* or Bishop; *vid. Euseb. lib. 4. cap. 23.* Next after him we have the Testimony of *Hegeippus*, who, as *St. Jerom, de Script. Eccles.* tells us, lived very near to the *Apostolick* Age; he wrote five Books of Commentaries, some Fragments of which are preserved in *Eusebius* his History, in which he not only makes mention of several *Bishops* with whom he conversed in his Journey from *Judæa* to *Rome*, and of *Primas* Bishop of *Corinth* by name, and afterwards of *Anicetus*, *Soter*, and *Elutherius*, Bishops of *Rome* successively, but also tells us, that after *James the Just*, who was the first Bishop of *Jerusalem*, had suffered Martyrdom, *Simcon Cleopha* was made Bishop of that Church, because he was of the Kindred of our Lord; *vid. Euseb. lib. 4. cap. 22.* Not long after him *Dionysius* Bishop of *Corinth* makes mention in several Epistles of several Bishops by name, and particularly of *Publius*, and *Quadratus*, successive Bishops of *Athens*, of *Dionysius* the *Areopagite* the first Bishop of that Church, of *Philip* Bishop of *Gortyna* in *Crete*, of *Palma* Bishop of *Amasiris* in *Pontus*, of *Binytus* Bishop of the *Gnossians*, and of *Soter* Bishop of *Rome*; *vid. Euseb. lib. 4. cap. 23.* About the same time lived *Irenæus* Bishop of *Lyons*, who, as himself tells us in his Epistle to *Florinus*, had often seen *Polycarp* the Disciple of *St. John*, and did very well remember his Person and Behaviour when he discoursed to
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the Multitude the intimate Conversation he had with St. John, and the rest of the Apostles who had seen our Lord. And from him we have this express Testimony concerning the Matter in debate: *We can reckon up those who were ordained Bishops by the Apostles in the Churches, who they were that succeeded them even down to our Times—for the Apostles would have them to be in all things perfect and unreprouable whom they left to be their Successors, and to whom they delivered their Apostolick Authority.* And then he goes on, and gives us a Catalogue of eleven Bishops of Rome by name, beginning from *Linus*, to whom, he tells us, *St. Peter and St. Paul Episcopatum administrandæ Ecclesiæ tradiderunt*, i. e. delivered the Episcopal Power of governing that Church, and ending with *Elutherius*, who was the twelfth, and did then actually preside in the Episcopal Chair. And that by Bishops in this Age was meant such as presided over Presbyters as well as Laicks, is evident by the Demonstration *Clemens Alexandrinus* makes, who was *Irenæus's* Cotemporary, between the *πρωτοπαλῶν Ἐπισκόπων πρεσβυτέρων καὶ Διακόνων*, Strom. 6. i. e. the *Processes of Bishops Presbyters, and Deacons*: And a little before, speaking of the Dignity of the Presbytery, he tells us, *καὶ αὐταὶ ἐπὶ γῆς πρωτοκαθεδρία μὴ τιμῇ*, — i. e. that it was not honoured with the *first Seat*, or placed in the *first Class* of the Ecclesiastick Orders; which plainly shews that then there was an Order above the Presbytery, viz. the Bishops, whom presently after he mentions as the *first Order* of Ecclesiasticks. And that Passage which *Eusebius* quotes from him out of his Book, *Τὴς ὁ σωζομένου πλεονος*, lately published, is a plain

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Argument that in *his* time *Bishops* were look'd on as a *distinct* Order from the rest of the Clergy: For he tells us, that when St. *John* returned from *Patmos* to *Ephesus*, he visited the neighbouring Provinces, *ὅτε μὲν Ἐπισκόπους καταστήσων ὅτε δὲ κλήρω ἔταξε τινα κληρώσων τῶν ὑπὸ τῷ πνεύματι σημαινόμενων*, i. e. *partly that he might ordain Bishops, and partly that he might set apart such for the Clergy as were pointed out to him by the Holy Spirit.* By which it is evident that in *Clement's* time, at least, and, if he be not mistaken, in St. *John's* too, the *Bishops* were a *distinct* Order from the rest of the Clergy, viz. the *Presbyters* and *Deacons*. Thus both in the *Apostolick Age*, and that succeeding it, we have abundant *Testimony* of the *Derivation* of the Superiority of the *Apostolick Order*, from the *Apostles*, to the *Bishops* of the Churches of Christ.

And then, for the next Age, we have the concurrent Testimonies of *Tertullian*, *Origen*, and St. *Cyprian*, not only of the Continuance of this *Apostolick* Superiority in the Church, but also of the *Derivation* of it from the *Apostles themselves*: But we need not cite their Words, it being granted by the most learned Advocates of the Presbyterian Government, that for several Years before these Fathers, viz. about the Year of our Lord 140, the *Episcopacy* was every where received in the Church. For they tell us, that though the *Apostles* exercised a Superiority over the other Ecclesiastical Orders, yet they left none behind to succeed them in that Power, but the Church was every where governed by a *Common Council* of *Presbyters*: But *this* Form of Government being found
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inconvenient, as giving to much Occasion for *Schisms* and *Divisions*, it was at last universally agreed upon that *one Presbyter* should be chosen out to preside over all the rest: And this, say they, was the Beginning of the Episcopacy; for which they cite that famous Passage of St. *Jerom*: *Antequam Diaboli instinctu, &c.* i. e. *Before such time as through the Instinct of the Devil Divisions in Religion began; and it was said among the People, I am of Paul; I am of Apollos; and I am of Cephas: The Churches were governed by Common Councils of Presbyters. But afterwards every Presbyter reckoning such as he baptized to be his, and not Christ's, it was decreed over all the World, that one from among the Presbyters should be chosen, and set over all the rest; to whom should belong all the Care of the Churches, that so the Seeds of Schisms might be destroyed.* Which universal Decree, as they guess, was made about the Year 140. Now, not to dispute with them the *Sense* of this Passage, but allowing it to bear their Sense, I shall only desire the Reader to consider,

First, That it is the Testimony of one who lived long *after* the afore-cited Witnesses, and so far *less capable* of attesting so early a Matter of Fact: for some of the Witnesses above-cited were such as *lived* in the Days of the *Apostles*; others, such as lived in their Days who *lived* in the Days of the *Apostles*: And certainly these were much *more competent* Witnesses of what was done in the *Apostles* Days than St. *Jerom*, who was not born till about the Year 330, almost one hundred Years after *Origen*, the latest, and three hundred Years after *Clemens*, the earliest of the above-cited Witnesses;

nesses; and certainly to prefer the Authority of *one single* Witness, who lived so long after the Matter of Fact, to the *unanimous* Attestations of so many *earlier* Witnesses, is both immodest and irrational.

II. It is also to be considered, that St. *Jerom* was a Witness in his *own Cause*; in which case Men of his *Warmth* and *Passion* are too apt to exceed the Limits of Truth: For the Design of that Passage was to curb the Insolence of some pragmatical *Deacons* who would needs advance themselves above the *Presbyters*; which, St. *Jerom* being a *Presbyter himself*, takes in high disdain, and, as the best of Men are too prone to do, when their *own* Concerns are at stake, bends the Stick too much t'other way, and depresses the *Deacons* too low, and advances the *Presbyters* too high. For,

III. In other Places, where he is not *biassed* by Partiality to his *own Order*, he talks at a quite different rate; so in *Dial. advers. Luciferian*: *Dost thou ask why one that is not baptized by the Bishop doth not receive the Holy Ghost? why, it proceeds from hence, that the Holy Ghost descended on the Apostles.* Where it is plain he places the *Bishops* in the same Rank with the *Apostles*. So also in *Ep. 1. ad Heliodor.* speaking of the *Bishops* of his Time, *they stand*, saith he, *in the place of St. Paul, and hold the place of St. Peter*; and in *Psal. xlv. 16.* *Now, because the Apostles are gone from the World, thou hast, instead of those, their Sons the Bishops; and these are thy Fathers, because thou art governed by them.* And *Ep. ad Nepot.* *What Aaron and his Sons were, that we know the Bishops and the Presbyters*
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are. And therefore as *Aaron* by *divine Right* was superior to his Sons the *Priests*, so is the *Bishop* above his *Presbyters*; all which are so plain *Contradictions* to that famous Passage of his (understanding it as the *Presbyterians* do) as one Proposition can be to another. And whether is a Man more to be credited when he speaks without *Bias* or *Partiality*, or when he speaks in his own Cause and under the Influence of his own *Interest*?

IV. It is further to be considered, that the *Decree* of which *St. Jerom* here speaks, by which the Government of the Church was translated from a *Common-Council* of *Presbyters* to a single *Bishop*, must, according to his own Words, be *apostolick*, and consequently much *earlier* than the *Presbyterians* will allow it; for it was made at that time when it was said among the People, *I am of Paul, and I am of Apollos, and I of Cephas*; and this, as *St. Paul* tells us, was said in his Time, and therefore this *Decree* must be made in *his* Time; and that *St. Jerom* did mean so, we are elsewhere assured from his own Words; for so in his Book *de Eccles. Script.* he tells us, *that immediately after the Ascension of our Lord St. James was ordained by the Apostles to be Bishop of Jerusalem, Timothy by St. Paul Bishop of Ephesus, Titus Bishop of Crete, and Polycarp by St. John Bishop of Smyrna.* So that either he must here expressly *contradict* himself, or else the *Decree* of which he speaks must have been made *immediately after the Ascension of our Lord*, and consequently be a *Decree apostolick*.

V. It is yet farther to be considered, that if any such *Decree* of changing the Church Government

from *presbyterial* to *episcopal* had been made by the *Apostles*, it is strange we should not find the least mention of it in *Scripture*; and if it had been made after the *Apostles*, about the Year 140. it is as strange we should have no mention of it in *ecclesiastick Antiquity*; for an *universal Charge* of the *Government* of the *Church* from one kind to another, is a Matter of such vast moment, that had the *Apostles* made a Decree concerning it, they would doubtless have been very solicitous to *publish* it thro' all the *Churches*, and to have transmitted down to *Posterity* some standing *Record* of it; which yet they were so far from doing, that they have not given us the least *Intimation* of it in all their Writings; and had it been made *afterwards*, about the Year 140. to be sure all *primitive Antiquity* would have rung of such a *publick* and *important Alteration*; but on the contrary, you see both *Clemens* and *Ignatius*, who lived *before* that *Period*, testify that the *Church* was not governed in *their Time* by a *Common-Council* of *Presbyters*, but by *Bishops*. *Hegeſyppus*, *Irenæus*, and *Dionysius* of *Corinth*, who lived in that *Period*, are so far from taking notice of any such *Decree* of *Alteration*, that they testify the *Government* of the *Church* by an *uninterrupted Succession* of *Bishops* even from the *Apostles* themselves. And as for *Irenæus*, who gives us an *Account* of the *Succession* of the *Roman Bishops*, from *St. Peter* down to the *Time* when he himself was at *Rome*, it was as easy for him to know who they were that succeeded from *St. Peter*, as it is for us to know who succeeded from *Archbishop Whitgift* in the *Chair* of

of *Canterbury*, he being no farther *distant* from the one than we are from the other. And tho' thro' the *Ambiguity* or *Defect* of the Records of *some* Churches, this *Succession* be not equally clear in all, yet in the most *eminent* Churches, such as *Jerusalem*, *Rome*, *Antioch*, and *Alexandria*, the *Successions* are as clear as any thing in ecclesiastical History. And is it not much more reasonable to conclude what was the *Government* of those Churches that are not *known*, from what we find was the *Government* of those that are, than to question those ecclesiastical Records, that are preserved, because of the Uncertainty of those that are not? For tho' we do not find in *all* Churches an *exact* Catalogue of all their Bishops, yet we cannot produce any *one* Instance in any *one* ancient Church of any *other* Form of Government than the *episcopal*; and therefore we may as well question whether ever there was any such thing as an ancient *Monarchy* in the World, because many of the *Histories* of the Monarchs are *defective* as to their *Names* and the Order of their *Succession*, as whether there was ever any such thing as a *primitive* *Episcopacy* in the Church, because the Records of several Churches are *defective* as to the *Names* and *Successions* of their *Bishops*. Since therefore this Story of St. *Jerom's* universal *Decree* is not only altogether *unattested*, but also directly *contradictory* to the concurrent Testimony of all *Antiquity*, how can we reasonably look upon it otherwise than as a mere *Figment* of his own Fancy? Especially considering,

VI. And lastly, how odiously this *Conceit* of his reflects upon the *Wisdom* of our Saviour and his

Apostles; for the *Apostles* devolving the Government of the Church upon Common-Councils of *Presbyters*, was, as he himself tells us, the occasion of fundry *Schisms* and *Divisions*; for the Removal of which, the Church afterwards found it necessary to *dissolve* those *Presbyteries*, and introduce *Episcopacy* in their room; and this St. *Jerom* approves as a very wise and prudent Action; for, saith he, *the Safety of the Church depends upon the Authority of the High-Priest or Bishop, to whom if there were not given all supreme Authority, there would be as many Schisms in the Churches as there are Priests.* So that according to him, had the Church continued under that Government which the *Apostles* left in it, it must unavoidably have been *torn in pieces* with endless *Schisms* and *Divisions*; and if so, either the *Apostles* were very *imprudent* in not foreseeing this, or very *neglective* in not preventing it; so that had not the *After-age* taken care to supply the *Defect* of their Conduct, by erecting a *wiser Form* of Government than they left, the Church had infallibly run to *Ruin*; this is the unavoidable Consequence of St. *Jerom's* Hypothesis, which therefore I can look upon no otherwise than as a mere *Device* of his own Brain, snatch'd up in haste to defend his Order against the Insolence of those factious *Deacons* that flew in the Face of the *Presbytery*.

This therefore being removed, which is the *main*, and indeed the *only* considerable *Objection* against the *universal Conformity* of the *primitive Church* to the *episcopal* Government; it remains, that if any Credit may be given either to those Writers that lived in the *apostolick Age*, or to those
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who immediately *succeeded* them, it is evident from their unanimous Testimonies, that the *Episcopacy* is nothing else but only the *apostolick Superiority* derived from the Hands of the *Apostles*, in a continued *Succession* from one Generation to another ; and to *reject* their Testimony, is not only very *unreasonable* (there being at least as much reason why we should reject all ancient History) but also of very *dangerous* consequence, since it is from thence that we derive the very *Canon of Scripture*; and so we may as well reject it in *this* Instance as in the *other*.

VII. and lastly, That the *rightful Government* of the Church of Christ is *episcopal*, is evident also from our *Saviour's* declared *Allowance* and *Approbation* of the primitive Practice in this Matter, *viz.* in those Seven Epistles which he sent by St. *John* to the Seven Churches of *Asia*; all which he directs particularly to the Seven *Angels* of those Churches, whom he not only stiles *the Seven Stars in his own Right-hand*, or the Seven *Lights* of those Seven Churches, *vid. Rev. i. 20. and Rev. ii. 1.* but in every Epistle particularly owns them for his *Angels* or *Messengers*. If therefore we can prove that these Seven *Angels* were at that time the Seven *Bishops* that presided over both the Clergy and Laity of those Seven Churches, they will be an *unanswerable* Instance of our *Saviour's Allowance* and *Approbation* of the episcopal Order. In order therefore to the clearing this Matter, I shall shew,

First, That they were *single* Persons.

Secondly, That they were Persons of great *Authority* in those Churches.

Thirdly, That they were the *Presidents* or *Bishops* of those Churches.

First, That they were *single* Persons is evident, because they are all along mentioned as such; *the Angel of the Church of Ephesus* in the Singular Number, *the Angel of the Church of Smyrna*, and so of all the rest; and so every where in the Body of the Epistles they are all along address'd to in the Singular Number: *I know thy works and thy labour; nevertheless I have a few things against thee; remember whence thou art fallen; repent, and do thy first works;* and the like. In all which our Saviour plainly writes to them as to *single* Persons; it is true, what he writes to them, he writes not only to them *personally*, but also to the *People* under their *Government* and *Inspection*; and therefore sometimes he mentions the *People* plurally. So *chap. ii. ver. 10. The Devil shall cast some of you into Prison;* and so *ver. 13. and 23.* But this is so far from arguing that these *Angels* were not *single* Persons, that it argues the quite *contrary*; since if they had not, what Reason can there be assigned why our Saviour should not mention them *plurally* as well as the *People*? I know it is objected, that the *Angel* of the Church of *Thyatira* is mentioned *plurally*, *chap. ii. ver. 24. But unto you I say, and unto the rest of Thyatira;* where by you, it is supposed must be meant the *Angel*; and by *the rest of Thyatira*, the *People*. To which I answer, that in the ancient *Greek* Manuscripts, and particularly in that at *St. James's*, *or* *and*, is left out; and so the Words run thus: *but unto you the rest of Thyatira*, or *to the rest of you at Thyatira*; which is set in opposition to those of *Thyatira* that had

had been *seduced* into the Sect of *Jezabel*, and therefore cannot be understood of the *Angel*, who is all along mentioned in the *Singular* Number; wherefore had he not been a *single* Person, no Account can be given why he should be mention'd singly, and *the rest of Thyatira* plurally. But then,

Secondly, That these single Persons were of great *Authority* in those Churches, is evident, not only by that honourable Title of *Angel* that is given them, which plainly shews them to be Persons of *Office* and *Eminence*, and that not only by our *Saviour's* directing his Epistles to *them*, to be *communicated* by them to their several Churches; but also from that *Authority* which the *Angel* of *Ephesus* exercised there, and which the Angels of *Pergamus* and *Thyatira* ought to have exercised, but did *not*. For as for the Angel of *Ephesus*, he is commended for *trying them which said they were Apostles, and were not*, and discovering them to be *Liars*; which Words plainly denote a *juridical Trial* and *Conviction* of some Person or Persons who *pretended* to *apostolical Authority*, but upon Examination were found to be *Cheats* and *Impostors*. And then as for the Angel of the Church of *Pergamus*, he is blamed for *having* in his Church *those that held the Doctrine of Balaam*, or of the *Nicolaitans*; which plainly shews that he had *Power* to remedy it, by casting them out of the Church; for if he had not, how could he have been justly *blamed* for suffering them? And the same may be said of the Angel of the Church of *Thyatira*, who is also blamed for *suffering the Woman Jezabel*; which was not in his *Power* to prevent, unless we suppose him to have *Authority* to eject her and her Followers. But then,

Thirdly, and lastly, That these *single* Persons were the *Presidents* or *Bishops* of those Churches, is also evident from the most *primitive Antiquity*; for so in the anonymous Tract of *Timothy's* Martyrdom, recorded in *Biblioth. Pat. n. 244.* we are told, that when St. *John* the Apostle returned from his Exile in *Patmos*, which was two or three Years after he wrote his Revelations, αὐτὸς δὲ ἑαυτῷ, ἐπὶ τὰ συμπάρων ἐπισκόπων τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως, i. e. that being assisted with the Presence of the Seven Bishops of that Province, he assumed to himself the Government of it. Now that these Seven Bishops were the same with those Seven Angels he wrote to in his Revelations, is evident, because all those Seven Churches in which those Seven Angels presided, lay within the Circuit of the *Lydian* or *proconsular Asia*, of which *Ephesus* was the Metropolis; and therefore who else can we so fairly suppose these Seven Bishops to be, by whom he governed the Province of *Ephesus*, as the Seven Angels of those Seven Churches, which were all of them within that Province? And St. *Austin* expressly calls the Angel of the Church of *Ephesus* the *Præpositus Ecclesiæ*, i. e. the Governor of the Church, *Ep. 162.* And speaking of those Seven Angels, he styles them *Episcopi sive Præpositi Ecclesiarum*, the Bishops or Governors of the Churches, *Comment. in Revel.* So also the Commentaries under the Name of St. *Ambrose* referring to these Angels in *1 Cor. c. xi.* expressly tells us, that by those Angels he means the Bishops; and that they were so, is most indubitably evident of the Angel of the Church of *Smyrna* in particular, who could be

no other than St. *Polycarp*, who was most certainly made Bishop of *Smyrna* some Years before the writing these Epistles, and continued Bishop of it a great many Years after; for so *Ignatius*, who was his Cotemporary, in his Epistle to that Church, styles him, *Polycarp your Bishop*, and earnestly exhorts his *Presbyters* and *Deacons*, as well as the *Laiety*, to be subject to him; and *Irenæus*, who personally knew him, hath this Passage concerning him:

Πολύκαρπος δὲ ἔ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, &c. *Polycarpus was not only instructed by the Apostles, and did not only converse with many of those who had seen our Lord, but by the Apostles who were in Asia was made Bishop of Smyrna, Euseb. Hist. l. 4. c. 15.* and in their Encyclical Epistle of his Martyrdom, the whole Church of *Smyrna* stile him *Bishop of the Catholick Church of Smyrna, ibid.* So also *Polycrates* Bishop of *Ephesus*, who was thirty-eight Years old when *Polycarp* suffered, tells us, that *he was Bishop and Martyr in Smyrna, Euseb. Hist. l. 5. c. 24.* And the same is attested by *Tertullian*, *Eusebius*, and St. *Jerom*, and indeed by all Ecclesiastick Antiquity: So that it is a plain case, that one of these Angels to whom St. *John* writes, was Bishop of the Church whereof he styles him the Angel; and since one was so, to be sure all were so; especially considering that very near, if not at the very time when these Epistles were written, we have certain Accounts that there were Bishops actually presiding in these Seven Churches. So within twelve Years after these Epistles were written, *Ignatius*, in his Epistle to the *Ephesians*, makes mention of *Onesimus* their Bishop; whom he exhorts them all, as well *Presbyters* and *Deacons*,

cons, as *Laity*, to *obey*. That there was also at the same time a Bishop in *Philadelphia*, is abundantly evident from *Ignatius's* Epistle to that Church, though he doth not name him; and about the same time *Carpus* was Bishop of *Thyatira*, as the ancient *Roman Martyrology* testifies, and *Segasius* of *Laodicea*, vid. *Euseb. Hist. lib. 4. cap. 25.* And *Melito*, Bishop of *Sardis*, *ibid.* And as for the Church of *Pergamus*, *Paræus*, in his Commentary on *chap. ii. of the Revelations*, proves out of *Aretas Cæsariensis*, that *Antipas that faithful Martyr* mentioned *Rev. ii. 13.* was Bishop of it immediately before the Angel of that Church to whom *St. John* wrote; and that that Angel was one *Gaius*, who, as he proves out of *Clemens*, immediately succeeded *Antipas* in the Episcopal Chair. Since therefore it is apparent that at the writing these Epistles to these seven Churches, there was a Bishop actually presiding in one of them, and that about the same time there were Bishops presiding also in all the rest, there can be no colour of Reason to doubt, but that all those Churches had Bishops in them when *St. John* wrote to them; and if so, to be sure those Bishops being the Governors of those Churches, and having the Charge of them committed to them, were those very Angels whom *St. John* wrote to; because he all along writes to them, as to those who were the Overseers and Governors of their respective Churches: And if those Angels were Bishops, then in them our Saviour expressly allows and approves of the Episcopal Order; since he not only dignifies them with the Name of Angels, but calls them Stars in his own right Hand.

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The Sum of all therefore is this: If our Saviour's own *Institution*, seconded by the *Practice* of his *Apostles* upon it, and succeeded by the *Conformity* of all the *Primitive Churches* to it, and this *Conformity* of theirs authorized by the *express Approbation* of our Saviour, be a sufficient Argument of the *Divine Right* of any *Form* of Church-Government, then must the *Episcopal Form*, which hath *all* these things you see to plead for itself, be of *Divine Right* and *Ordination*. Having thus shewn at large what that *Ecclesiastick* or *Spiritual Government* is which Christ hath established in his Church, I proceed,

Thirdly, and lastly, To shew what are the proper *Ministries* of this Government in the Kingdom of Christ. And these are of two Sorts: First, Such as are common to the *Bishops*, or *Governors* of the Church, with the *inferior Officers*. And, Secondly, Such as are *peculiar* to the *Bishops* or *Governors*. First, Such as are *common* to the Bishops together with the *inferior Officers* of the Church. And these are, 1. To *teach* the Gospel. 2. To *administer* the Evangelical Sacraments. 3. To *offer* up the Publick Prayers and Intercession of Christian Assemblies.

I. To *teach* the Gospel. Which is the first *Ministerial Act* mentioned by our Saviour in the Commission which he gave his Apostles, *Go teach all Nations*, Matt. xxviii. 19. And accordingly the Apostles declare, *Acts* vi. 2, 4. that *Preaching* the Word was one of the *principal* Employments appertaining to their Office. But yet it is evident that it never was *restrained* to their Office: For not only the *Apostles*, but the *Seventy Disciples* also, were

were commissioned to *preach* the Gospel by our Saviour; *Luke* x. 9, 10, 11. and even in the *Apostles* Days, not only *they*, but *Philip* also, and *Stephen*, and *Lucius* of *Cyrene*, who were no *Apostles*, did yet *preach* the Gospel to the World: And besides the *Apostles*, there were *Prophets*, *Teachers*, and *Evangelists*, that preached the Gospel as well as they. But yet, as for the *Office* of *Preaching*, it is plain that none were ever admitted to it, but either by *immediate Commission* from our Saviour, or by *Apostolick Ordination*, or by an immediate *miraculous Unction* of the Holy Ghost, by which they were *inspired* with the Gifts of *Preaching*, and enabled *freely* and *readily*, and without any *Study* of their *own*, to explain, and prove, and apply the *Doctrines* of the Gospel to their Hearers; and that, either in their *own* or *other* Languages, as occasion required: Which Gift was the same with that which is called in Scripture, *the gift of utterance*; and it being bestowed upon them for the publick Benefit and Edification of the Church, the very *bestowing* it (without any other *Ordination*) was an *immediate Mission* from the Holy Ghost; only they who pretended to it, were to be *tried* by such as had the Gift of *discerning of Spirits*; vid. *1 Cor.* xii. 10. compared with *1 Cor.* xiv. 29. and if upon that Trial their Pretence was found *real*, they were owned and received without any more ado as *authorized Preachers* sent by the Holy Ghost: And it was upon this *extraordinary Mission*, as it seems very probable, that those *extraordinary Offices* of *Prophets* and *Evangelists* were founded; both which included Au-

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thority to *preach* the Gospel. And therefore upon the *Cessation* of this extraordinary *Mission*, those *Offices* ceased immediately with it, as depending wholly upon it; and from thenceforth *none* were ever admitted to the *Office* of *Preaching*, but by ordinary *Mission* and *Ordination* from the *Apostolate*, derived to the *Bishops* and *Governors* of the Church. For though there are some very early Instances of learned *Laymen* that were admitted to *preach* upon some emergent Occasions, and upon special *License* from the *Bishop*, yet can there no *one* Instance be produced of any that were admitted to the *Office* of *Preaching*, without Episcopal Ordination.

II. Another of the Ministries common to the *Bishops* with the inferior Clergy, is, the *Administration* of the Evangelical Sacraments: For it was to his *Apostles*, and in them to their *Successors*, that our Saviour gave the *Commission* of baptizing all Nations, in the Name of the Father, Son, and Holy Ghost; and of doing this (i. e. of consecrating and administering the holy Eucharist) in remembrance of me. But yet it is evident that this Ministry was not so confined to the *Apostolick* Order, as that none but they were allowed to exercise it: For even in the *Apostles* days *Philip* and *Ananias*, who were no *Apostles*, baptized; and St. *Peter* commanded the Brethren with him (who were no *Apostles* neither) to baptize those Gentile Converts upon which the Holy Ghost descended, *Acts* x. 48. And there is no doubt, but when those three thousand Souls, *Acts* ii. were all baptized at one time, there were a great many other Baptizers besides the *Apostles*. And that Pas-

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sage of St. Paul, 1 Cor. i. 13, 14, 15, 16, 17, where he tells us, that he baptized *none* in the Church of *Corinth*, though it were of his *own* planting, except *Crispus*, *Gaius*, and the Household of *Stephanus*, is a plain Argument that when the Apostles had *converted* Men to the Christian Faith, they generally ordered them to be baptized by the *inferior Ministers* of the Church that attended them: And then, as for the *Consecration* of the holy Eucharist, though when any of the *Apostles* were present, it was doubtless *ordinarily* performed by them, yet considering how fast Christianity increased, and how *frequently* Christians did then partake of this Sacrament, it is not to be supposed that the *Apostles* could be present in *all* Places where it was administered; nor consequently that they could consecrate it in *every particular* Congregation. For though it was a very *early* Custom for the *Bishop* to *consecrate* the Elements in *one* Congregation, and then send them *abroad* to be administered in several *others*, yet this was only upon *special* Occasions: but *ordinarily* they were *consecrated* in the same Places where they were *administred*. In all which Places it was impossible either for the Apostles at first, or after them, for their *Successors*, the *Bishops*, to be present at the same time; and therefore there can be no doubt but the *Consecration* as well as the *Administration* was ordinarily performed by the *inferior Presbyters*, in the Absence of the *Apostles* and *Bishops*. But it is most certain that *none* were ever allowed in the *Primitive Church* to *consecrate* the Eucharist, but either a *Bishop* or a *Presbyter*. And as for *Baptism*, because it is in
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some degree more *necessary* than the *Eucharist*, as being the Sign of *Admission* into the *New Covenant*, by which we are first entitled to it, not only *Bishops* and *Presbyters*, but in their Absence, or by their Allowance, *Deacons* also were authorized to administer it: For so, even in the Apostles Days, *Philip the Deacon* baptized at *Samaria*, Acts viii. 12. and afterwards, not only *Deacons*, but *Laymen* too, were allowed to administer it in case of *necessity*, when neither a *Deacon*, nor *Presbyter*, nor *Bishop* could be procured; that so none might be *debarred* of Admission into the *New Covenant*, that were disposed and qualified to receive it: But the Churches allowing this to *Laymen* only in cases of *necessity*, is a plain Argument that none had a *standing Authority* to administer it but only Persons in *Holy Orders*; for that Authority which a *present Necessity* creates, is only *present*, and *ceases* with the Necessity that created it.

III. and lastly, Another of the Ministries *common* to the *Bishops* with the inferior *Clergy* is to offer up the *publick Prayers* and *Intercessions* of Christian Assemblies: For to be sure none can be authorized to perform the publick Offices of the Church, but only such as are *set apart* and *ordained* to be the publick Officers of it. Now *Prayer* is one of the most *solemn* Offices of Christian Assemblies; and therefore, as in the *Jewish Church*, none but the *High-Priest*, and *Priests* and *Levites*, who were the *only publick Ministers* of Religion, were authorized to offer up the *publick Prayers* of the Congregation; *vid.* 2 *Chron.* xxxix. 27. so in the Christian, none but *Bishops*, *Priests*, and *Deacons*, who *alone* are the *publick Ministers* of

of Christianity, are authorized to offer up the *publick Addresses* of Christian Assemblies; it is their peculiar *λειτουργεῖν τῷ κυρίῳ*, i. e. to perform the *publick Office to the Lord*, Acts xiii. 2. for so the Word *λειτουργία* signifies *publick Service*, and is used to denote those *publick Services* (of which one was offering up the *common Prayers* of the People) which the Priests in their turns performed in the Temple, *vid. Luke i. 23.* And hence it is, that the Ministers of the Christian Religion are called *λειτουργοὶ*, Rom. xv. 16. because it is their proper Business to officiate the *publick Services* of the Christian Church. And accordingly in Rev. v. 10. *the four and twenty Elders* (that is, the holy Bishops of the Church, as appears by their having Crowns of Gold or Mitres on their Heads, in allusion to the High-Priests Mitre, *chap. iv. ver. 4.*) are said to have every one of them harps and golden viols full of odours, which are the prayers of saints; referring to the Incense which the Priests were wont to offer in the Sanctuary; which Oblation was a *mystical offering* up the Prayers of the People, *vid. Luke i. 10.* Which plainly intimates, that as it was one Part of the Office of those *Jewish Priests* to offer the Incense, and therewithal the Prayers of the People; so it is also of the publick Ministers of Christianity, to offer up the Prayers of Christian Assemblies: And as in the *Jewish Church*, not only the Priests, but the Levites also, communicated with the High-Priest in this Ministry of offering up the Prayers of the Congregation; so in the Christian Church, not only the Presbyters, but the Deacons also, always communicated in it with their Bishop. Having thus

thus given an Account of those religious *Ministries* which are *common* to the *Bishops*, with the *inferior Officers* of the Church, I proceed in the next place to shew what those *Ministries* are which are *peculiar* to the *Bishops* or *Governors* of the Church; all which are reducible to four Particulars: 1. To *make Laws* for the Peace and good Order of the Church. 2. To *ordain* to Ecclesiastical Offices. 3. To *execute* that Spiritual Jurisdiction which *Christ* hath establish'd in his Church. 4. To *confirm* such as have been instructed in Christianity.

I. One *peculiar* Ministry of the *Bishops* and *Governors* of the Church, is, to make *Laws* and *Canons* for the Security and Preservation of the Church's Peace and good Order; And this is implied in the very *Essence* of *Government*; which necessarily supposes a *Legislative Power* within itself, to command and oblige the Subject to *do* or *forbear* such things as it shall judge conducive to the *Preservation* or *Disturbance* of their Commonwealth; without which Power no Government can be enabled to obtain its End, which is the *Good of the Publick*. Since therefore the Church, by *Christ's own* Institution, is a *governed Society* of Men, we must either suppose its Government to be very *lame* and *defective*, which would be to blaspheme the Wisdom of our Saviour, or allow it to have a *Legislative Power* inherent in it. But that *de facto* it hath such a *Power* in it is evident from the Practice of the *Apostles*, who, as all agree, had the Reins of Church Government delivered into their Hands by our Saviour. For so in *Acts* xv. 6. we are told, that upon occasion

of that famous Controversy about Circumcision, the apostles and elders came together to consider of this matter; where, by the Elders, by the Consent of all Antiquity, is meant the Bishops of Judæa, vide Dr. Hammond on *Acts* xi. Note B. and after mature Debate and Deliberation, this is the Result of the Council: *It seemed good to the Holy Ghost and to us to lay upon you no greater burthen than these necessary things*, ver. 28. So that those necessary things specified in the next Verse were, it seems, laid upon them as a Burthen; i. e. legally imposed on them as Matter of Duty: For herein it is plain the Apostles exercised a *Legislative Power* over those Christian Communities they wrote to, viz. in requiring them to abstain from some things which were never prohibited before by any standing Law of Christianity: And as the Apostles and Primitive Bishops made Laws by common Consent for the Church in general, so did they also by their own single Authority for particular Churches, to which they were more peculiarly related. Thus St. Paul, after he had prescribed some Rules to the *Corinthians* for their more decent Communication of the Lord's Supper, tells them, that *other things he would set in order when he came among them*, 1 Cor. xi. 34. But how could he otherwise do this, than by giving them certain Laws and Canons for the better Regulation of their religious Offices. So also, 1 Cor. xvi. 1. the same Apostle makes mention of an Order or Canon which he gave to the Churches of *Galatia*, which he enjoins the Church of *Corinth* also to observe; and in 1 Tim. v. he gives *Timothy* several Ecclesiastical Rules to give in charge

charge to his Church, *ver.* 7. So also, *Tit.* i. 5. he tells *Titus*, that for this Cause he left him in *Crete*, with Apostolick or Episcopal Power, *that he might set in order the things that were wanting*; i. e. that by wholesome Laws and Constitutions he might redress those Disorders and supply those Defects, which the Shortness of *St. Paul's* Stay there, would not permit him to provide for. By all which Instances it is abundantly evident that the Governors of the Church have a *Legislative Power* inherent in them both to make Laws by common Consent for the Regulation of the Church in general, and to prescribe the Rules of *Decency* and *Order* in their own particular Churches. For what the *Apostles* and *Primitive Bishops* did, to be sure they had *Authority* to do; and whatsoever *Authority* they had, they derived it down to their *Succeffors*. And accordingly we find this *Ecclesiastick Legislation* was always administred by the *Apostles* *Succeffors*, the *Bishops*; who not only gave Laws both to the Clergy and Laity in their own particular Churches, but also made Laws for the whole Church by common Consent in their holy Councils: Wherein, during the first four general Councils, no Ecclesiastick beneath a *Bishop* was ever allowed a Suffrage, unless it were by *Deputation* from his Bishop; and though in making Laws for their own Churches they generally conducted themselves by the Advice and Counsel of their *Presbyters*, and sometimes also admitted them into their Debates, both in their Provincial and General Councils, yet this was only in preparing the Matter of their Laws. But that which gave them the Form of Laws was purely the *Episcopal Authority*

ity and *Suffrage*; and whatsoever was decreed either by the Bishop in Council with his *Presbyters* or by the Bishops in Council among themselves, was always received by the Churches of Christ as *authentic Law*. It is true, this *Legislative Power* of the Church (as was shewn before) extends not so far as to controul the Decrees of the *Civil Sovereign* who is next to, and immediately under God, in all Causes, and over all Persons supreme; and is no otherwise accountable by the Laws of *Christianity*, than he was by the Laws of *natural Religion*: And therefore as the *Civil Sovereign* cannot countermand *God's Laws*, so neither can the Church the *Civil Sovereign's*. But yet, as next to the Laws of *God*, the Laws of the *Civil Sovereign* are to be obeyed; so next to the Laws of the *Civil Sovereign*, the Laws of the Church are to be obeyed.

II. Another *peculiar Ministry* of the Bishop and Governors of the Church is to *consecrate* and *ordain* to Ecclesiastical Offices. For that those *holy Ministries* which Christ himself performed while he was on Earth, such as *preaching* the Gospel, *administring* the Evangelical Sacraments, &c. might be continued in his Church throughout all Generations he not only *himself* ordained his Twelve *Apostles* a little before he left the World, to perform those *Ministries* in his Absence, but in their *Ordination* transferred on them his own *Mission* from the Father, deriving upon them the *same Authority* to *ordain others*, that they had to ordain *them*; that so they might derive *their Mission* to others, as he did *his* to *them* through all succeeding Generations. For this is necessarily implied in
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the Commission he gave them, *John* xx. 21. *As my Father hath sent me, so send I you*; that is, I do not only send you with full Authority to act for me in all things, as my Father sent me to act for him; but I also send you with the same Authority to send others, that I now exercise in sending you. For unless this be implied in their Mission, he did not send them as his Father sent him; unless he gave them the same Authority to propagate their Mission to others, that his Father gave him to propagate his Mission to them, how could he say, that he sent them as his Father sent him? since he must have sent them without that very Authority from his Father, which he then exercised in sending them. Now the Persons whom he sent were the Eleven Apostles; as you will see by comparing this of St. *John* with *Luke* xxiv. 33, 36. *Mark* xvi. 14. *Matt.* xxviii. 16. In all which Places we are expressly told, that it was the Eleven he appeared to when he gave this Commission; and consequently it must be the Eleven to whom he gave it. This Commission therefore of sending others being originally transferred by our Saviour upon the Apostolick Order, no others could have right to transfer it to others, but only such as were admitted of that Order; none could give it to others, but only those to whom Christ gave it: And therefore since Christ himself gave it to none but Apostles, none but Apostles could derive it. And accordingly we find in Scripture that all Ecclesiastick Commissions were either given by the hands of some of those first Apostles who received their Commission immediately from our Saviour, or else by some of those secondary Apostles that were admitted into

Apostolick Orders by them. Which *secondary Apostles*, as was shewn before, were the same with those whom we now call *Bishops*: For so in *Acts* vi. 3, 6. the Seven first *Deacons* we read of were ordained by the *Apostles*, the whole Number of the Disciples being present; but the Apostles only *appointing and laying their hands on them*. And in *Acts* xiv. 23. we are told, that *Paul* and *Barnabas*, two of the *Apostles*, ordained *Elders* in every Church, that is, of *Lystra*, *Iconium* and *Antioch*: And though these two were ordained Apostles of the Gentiles by certain *Prophets and Teachers* in the Church of *Antioch*, *Acts* xiii. 1, 3. yet there is no doubt but those *Prophets and Teachers* were such as had received the *Apostolick Character* (being ordained by the Apostles Bishops of the Churches of *Syria*) for otherwise how could they have derived it? For so *Judas* and *Silas* are called *Prophets*, *Acts* xv. 32. and yet, ver. 22. they are said to be ἡγούμενοι ἐν τοῖς ἀδελφοῖς, that is, *Rulers among the Brethren*, or Bishops of *Judæa*; and afterwards we find that Ordination was confined to such as had been admitted to the *Apostolate*: For so the Power of *laying on of hands* in the Church of *Ephesus* was committed by St. *Paul* to *Timothy*, whom he himself by the *laying on of hands* had ordained the *Apostle* or *Bishop* of that Church, *1 Tim.* v. 22. *1 Tim.* i. 6. So also the Power of ordaining in the Church of *Crete* was by St. *Paul* committed to *Titus*, whom he had also ordained the *Apostle* or *Bishop* of that Church, *Tit.* i. 5. For this cause left I thee in *Crete* to ordain *Elders* in every City. Thus all through the whole Scripture History we find the Power of Ordination admi-

administered by such, and none but such as were of the *Apostolick Order*, viz. either by the *Prime Apostles*, or by the *Secondary Apostles* or *Bishops*. And if we consult the *Primitive Antiquities*, which to be sure, in Matters of Fact at least, are the best Interpreters of Scripture, we shall always find the Power of giving Orders *confined* and *limited* to *Bishops*: Which is so undeniable, that St. *Jerom* himself, who endeavours his utmost to *equalize* Presbyters with Bishops, is yet fain to do it with an *excepta Ordinatione*, *Ep. ad Evagr. Quid facit excepta Ordinatione Episcopus quod Presbyter non faciat? What can the Bishop do, except Ordaining, that the Presbyter may not do also?*

III. Another *peculiar* Ministry of the *Bishops* and *Governors* of the Church is to execute that *Spiritual Jurisdiction* which Christ hath established in it; i. e. to *cite* such as are accused of scandalous Offences before their Tribunals, to *inspect* and *examine* the Accusation, and upon sufficient Evidence of the Truth of it, to *admonish* the Offender of his Fault; and in case he obstinately persist in it, to *exclude* him from the *Communion* of the Church, and from all the Benefits of Christianity, till such time as he gives sufficient Evidence of his Repentance and Amendment, and then to *receive* him in again. For that Christ hath established such a *Jurisdiction* in his Church, is evident from that Passage, *Matth. xviii. 16, 17, 18. Moreover, if thy brother shall trespass against thee, go tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with*

thee one or two more, that in the mouth of two or three witnesses every word may be established; i. e. that thou may'st be able, in case he doth not then amend, to produce sufficient Testimony of his Guilt before the Church's Tribunal, to which thou art next to apply thyself; and if he shall neglect to hear them, i. e. to promise Amendment upon their Admonition, take them along with thee, and tell it to the Church, that so she may examine the Matter; and upon thy proving his Guilt by sufficient Witness, may authoritatively admonish him to amend; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican; i. e. give him over for a desperate Sinner, as one that is to be ejected from the Communion of the Church, and no longer to enjoy the common Benefits of a Christian: For verily I say unto you, that is, to you of the Church, before whom this obstinate Offender is cited and accused (for now he speaks no longer in the Singular Number) Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven; i. e. whomsoever ye shall for just Cause eject from the Communion of the Church into the State of a heathen man and a publican, I will certainly exclude out of Heaven, unless he reconcile himself to you by Confession, and Promise of Amendment; and if thereupon you pardon him, and receive him into the Church's Communion, I will most certainly pardon him too, if he perform his Promise. For that by binding and loosing upon earth, our Saviour means excluding out of the Church, and receiving in again, is evident from that parallel Passage, Matt.

xvi. 19. *I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* Where by the Keys of the Kingdom of Heaven, is plainly meant the Authority of a Steward to govern his Church or Family. For so *Isa. xxii. 21, 22.* God promises *Eliachim* that he would cloath him with the Robe of *Shebna*, who was over the Household, ver. 15. i. e. Steward of the King's Family; and that he would commit *Shebna's* Government into his Hand, &c. And then it follows, *And the Key of the House of David will I lay upon his Shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open;* that is in short, I will make him the Governor of the Family, and give him Power to admit or exclude what Servants he pleases. And accordingly by the Keys of the Kingdom of Heaven, must be meant the Government of the Church; for so Keys denote Authority to govern, *vid. Rev. iii. 7.* And by *binding and loosing*, the Power of shutting out of, or readmitting into it; and therefore in *St. John xx. 23.* this binding and loosing is thus expressed: *Whose Sins ye remit or loose, shall be remitted or loosed; whose Sins ye retain or keep bound, shall be retained or kept bound;* for tho' the Words are different from those in *St. Matthew*, yet they are of the same Import and Signification, and consequently our Saviour's Meaning must be the same here as there, viz. whose Sins you loose from the Penalty of Exclusion from the Church, I also will loose from the Penalty of Exclusion out of Heaven; and whose Sins you keep bound or obliged to that Penalty, I also will keep bound and obliged to this.

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This is the *spiritual Jurisdiction* which Christ hath established in his Church, to bind or loose, suspend or restore, excommunicate or absolve; and this he hath wholly deposited in the *episcopal Order*; for in all the above-cited Places it was only to his *Apostles* that he deriv'd this *Jurisdiction*, they alone were the *Stewards*, to whom he committed the Keys and Government of his *Family*; and it was to them alone that he promised that they should *sit upon twelve Thrones, judging the twelve Tribes of Israel*; that is, to rule and govern the spiritual *Israel*, which is the Christian Church, even as the *Phylarceæ*, or Chiefs of the Tribes, govern'd the twelve Tribes of natural *Israel*, Matth. xix. 28. And hence in that mystical Representation of the Church, by a City descending from Heaven, Rev. xxi. the Wall of it is said to have *twelve Foundations, and upon them twelve Names of the twelve Apostles*, ver. 14. and those twelve Foundations are compared to *twelve precious Stones*, to denote their *Power and Dignity* in the Church, ver. 19, 20. and the Wall being exactly meted, is found to be 144 Cubits, that is, twelve times twelve, to denote that these twelve Apostles had each of them an equal Portion allotted him in the *Government and Administration* of the Church, ver. 17. This *spiritual Jurisdiction* therefore of governing the Church, and administering the Censures of it, being by our Saviour wholly lodged in the *Apostolate*, none can justly claim or pretend to it but such as are of the *apostolick Order*; and accordingly in the *apostolick Age* we find it was always administer'd either *immediately* by the *Apostles* themselves, or by the *Bishops* of the several Churches, to whom they com-
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municated their Order. For thus in the Church of *Corinth* it was *St. Paul* who pronounced the Sentence of Excommunication against the incestuous Person: *For I verily as absent in Body, but present in Spirit, have judged or pronounced Sentence already as though I were present, concerning him that hath done this Deed,* 1 Cor. v. 3. And what he orders them to do, ver. 4, 5. was only to declare and execute his Sentence. And 2 Cor. xiii. 2. he threatens them *that heretofore had sinned, that if he came again he would not spare them*; and that by his *not sparing them* he meant, that he would proceed against them with ecclesiastical Censures, is evident from ver. 1. *In the Mouth of two or three Witnesses shall every Word be established*; which are the very Words of our Saviour, *Matth. xviii. 16.* when he instituted the Power of censuring. And then ver. 10. he tells them, that *he wrote these things being absent, lest being present he should use Severity, according to the Power which the Lord had given him to Edification, and not to Destruction*; by which it is plain he means the Power of excommunicating. And 1 Cor. iv. 21. he threatens to *come to them with a Rod*; that is, to chastise them with the Censures of the Church; and with this Rod, as he himself tells, he chastised *Hymenæus and Alexander*, two sticking Hereticks in the Church of *Ephesus*, whom *he delivered unto Satan, that they might learn not to blaspheme*, 1 Tim. i. 20. And as he frequently executed the Censures of the Church in his own Person, so he derived this spiritual Jurisdiction to *Timothy and Titus*, whom he ordained *Apostles or Bishops* of the Church of *Ephesus and Crete*; for so he orders *Timothy, Against an Elder receive not an*
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Accusation but before two or three Witnesses; which plainly implies his *Authority* to examine and try the *Causes* even of the *Elders* themselves when they were accused, and to *punish* them if he found them guilty; for so it follows, *Them that sin rebuke before all, that others also may fear*, 1 Tim. v. 19, 20. So also he exhorts *Titus* to exercise this his spiritual Jurisdiction: *A Man that is an Heretick, after the first and second Admonition, reject*, Tit. iii. 10. which plainly implies that he had an *Authority inherent* in him, as he was the *Apostle* or *Bishop* of *Crete*, to *cite*, *examine*, *admonish* and *censure* Persons of erroneous Principles; and the same Authority it is evident was inherent in the *Angels*, or *Bishops* of the *Seven Churches of Asia*. Thus the *Bishop of Ephesus* had Authority to try such as *said they were Apostles and were not*, and to convict them for *Liars*, Rev. ii. 3. And the *Bishop of Pergamos* is blam'd for *tolerating* the *Sect* of the *Nicolaitans* in his Church, ver. 14, 15. and so also is the *Bishop of Thyatira* for *suffering that Woman Jezebel*, ver. 20. which plainly implies, that the Authority of *curbing* and *correcting* those profligate *Sectaries* was *inherent* in them, else why should they be *blamed* any more than others for not *restraining* them? From all which it is evident that the Power of Christian Jurisdiction was *originally* seated in the *Apostolate*, and that throughout the *apostolick Age* it was always exercised by such, and only such as were admitted into that *sovereign Order*, viz. either by the twelve *prime Apostles*, or by those *secondary Apostles* whom they ordained *Bishops* of particular Churches. And accordingly we find in the primitive Ages the *Bishops*

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were the *sole* Administrators of this spiritual *Jurisdiction*; and tho' *ordinarily* they administer'd it with the Advice and Concurrence of their *Presbytery*, yet this was more than they thought themselves *obliged* to; for thus *St. Cyprian* in the Time of his *Recess* did by his own *single Authority* excommunicate *Felicissimus*, *Augendus*, and others of his *Presbyters*, *Ep.* 38, 39. and when *Rogatianus*, a Bishop of his metropolick Church, complained to him in a Synod of a disorderly *Deacon*, he tells him, that *pro Episcopatus vigore & Cathedrae auctoritate, i. e.* by his own episcopal Authority, without appealing to the Synod, he might have chastised him. And the fifth Canon of the first *Nicene Council* plainly shews, that it was then the Judgment of the Catholick Church, that the Power of *spiritual Jurisdiction* was *wholly* seated in the *Bishops*; for it decrees, that in every Province there should be twice a Year a *Council* of *Bishops*, to examine whether any Person, Lay or Clergy, had been unjustly *excommunicated* by his Bishop; which shews, that then this Sentence was inflicted by the *Bishop only*; tho' afterwards, to prevent Abuses, it was decreed in the Council of *Carthage*, that *the Bishop should bear no Man's Cause but in the Presence of his Clergy*; and that *his Sentence should be void, unless it were confirmed by their Presence*; but yet still the Sentence was peculiarly *his*, and not his *Clergies*. In some Churches indeed the *Bishops* did many times *delegate* Power to their *Presbyters*, both to excommunicate and absolve (as perhaps *St. Paul* himself did in the Church of *Corinth*) but in this Case the *Presbyter* was only
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the *Bishop's Mouth*; and his Sentence received all its Force from that *episcopal Authority* he was armed with.

IV. Another *peculiar Ministry* of the *Bishops* and *Governors* of the Church is, to *confirm* such as have been baptized and instructed in Christianity; which Ministry was always performed by *Prayer* and *laying on of Hands*, upon which the Party so confirmed received the Gift of the *Holy Ghost*. It is true, upon the *first Institution* of this Imposition of Hands the *extraordinary Gifts* of the Spirit, such as speaking with Tongues, &c. were many times consequent; but from hence it doth no more follow that it was intended only for an *extraordinary Ministry*, that was to *cease* with those *extraordinary Gifts* that accompany'd it, than that *Preaching* was so, which at first was also attended with miraculous *Operations*; the great Intendment of those extraordinary Effects, was to attest the *Efficacy* of the Function; and doth it therefore follow that the *Function* must *cease* because those *extraordinary Effects* did so, after they had *sufficiently* attested its Efficacy, and consequently were of no farther *Use*? If so, then all the *other Ministries* of Christianity must be expired as well as this. And what tho' those *extraordinary Gifts* of the Spirit are *ceased*? Yet since our Saviour hath promised a *continual Communication* of his Spirit to his Church, is it not highly reasonable to believe, that he *still continues* to communicate it by the very same Ministry of *Prayer* and *Imposition of Hands*, whereby he communicated it *first*? and that he *now* derives to us the *ordinary Operation* of

of it in the same way that he *first* derived the *extraordinary* ones? especially considering that this *laying on of Hands* is placed by the Apostle in the same Class with *Baptism*, and made one of the *Principles of the Doctrine of Christ*, Heb. vi. 1, 2. and therefore must without all doubt be intended for a *standing Ministry* in the Church, and as such the Church of Christ in all Ages has thought herself obliged to *receive* and *practise* it; but as for the Administration of it, it was always *appropriated* to the *Apostles* and *Bishops*. So in *Acts* xix. 5, 6. it was St. *Paul* that laid his Hands on the *Ephesians* after they were baptized in the Name of Jesus, whereupon it is said that the *Holy Ghost* came upon them. And in *Acts* viii. we read, that when St. *Peter* by his Preaching and Miracles had converted the *Samaritans*, and afterwards baptized them, St. *Peter* and St. *John*, two of the Apostles, were sent to lay Hands on them, upon which it is said that *they received the Holy Ghost*, ver. 17. by which it appears that this Ministry of *Confirmation* appertained to the *Apostles*, since St. *Philip*, tho' a Worker of *Miracles*, a *Preacher*, a *prime Deacon*, and if we may believe St. *Cyprian*, one of the *Seventy-two Disciples*, would not presume to assume it, but left it to the *Apostles*, as their *peculiar Province*; and accordingly in the primitive Church it was always performed by the Hands of the *Bishops*; for tho' from *later Ages* some probable Instances are produced of some *Presbyters* that *confirm'd* in the *Bishop's Absence*, or by his *Delegation*, yet in all primitive Antiquity we have neither any one *Canon* nor *Example* of it; from whence we may fairly conclude that this

Imposition

Imposition of Hands for *Confirmation* was peculiar to the *Apostles* in the Original, and to their *Successors* the *Bishops* in the Continuation of it.

S E C T. X.

Of Christ's regal Acts in his Kingdom.

HAVING in the foregoing Section given an Account of the several *Ministers* which Christ employs in the Administration of his Kingdom, we proceed in the next place to enquire what those *Acts of Royalty* are which he *himself* exerts in his Kingdom, and by which he perpetually rules and governs it; and these may be distributed into three Orders.

First, Such as he hath performed *once* for all.

Secondly, Such as he hath *always* performed, and will *still* continue to perform.

Thirdly, Such as are *yet to be* perform'd by him before the Surrender of his Kingdom.

First, One Sort of the *royal Acts* of our Saviour are those which he hath performed *once* for all; and these are reducible to three Particulars.

1. His giving *Laws* to his Kingdom.
2. His Mission of the *Holy Spirit*, to subdue Mens Minds to the Obedience of those Laws, and to govern them by them.
3. His erecting an *external Polity* or *Form of Government* in his Kingdom.

I. One of those *regal Acts* which Christ hath performed in his Kingdom *once* for all, is giving *Laws* to it; and this he performed while he was upon Earth in those excellent *Sermons* and *Discourses* which he then preached and delivered to the World; for tho' he preached as a *Prophet*, yet it was as a *royal Prophet*, as one that had *regal Authority* to *enact* what he delivered into *Laws*; for he was a *King* while he was upon Earth, *vide* p. 853, 854, &c. so that all his *Prophecies* were enforced with his *regal Authority*, and he *commanded* as he was a *King* whatsoever he *taught* as he was a *Prophet*. Indeed had he been a *mere Prophet*, he could not have *obliged* Men by any *legislative Authority* of his own to believe and obey him, his *Declarations* had had no farther Force in them than as they expressed the Will and Command of the *Almighty Sovereign* of the World; and if what he declared had not been *Law before*, it could not have been *made Law* by his *declaring* it; but being a *royal Prophet*, his Words were *Laws*, and all his Declarations carried a *commanding Power* in them; and hence the Gospel is called the *Law of Christ*, Gal. vi. 2. and the *Law of the Spirit of Life* in or by *Christ Jesus*, Rom. viii. 2. and that Command of loving our Neighbour as our self is called the *royal Law*, i. e. the Law of Christ our King, James ii. 8. for this our Saviour calls his *Commandment*, John xv. 12. and his *new Commandment*, viz. that ye love one another even as I have loved you, John xiii. 34. and not only this, but all other Duties of the Gospel are called his *Commandments*, John xiv. 21. and *Matth. xxviii. 20*. By all which it is evident, that in revealing his Gospel to the

World, he did not only perform the Part of a *Prophet*, but also of a *Legislator*; and that by his own *inherent* Authority, as he was a *King*, he stamped those *Doctrines* into *Laws* which he taught and delivered as a *Prophet*. And such as his *kingly Power* is, such are his *Laws* and *Commandments*; he is a *spiritual King*, a *King of Souls*, of *Wills*, and of *Affections*; and accordingly his *Laws* are *spiritual*, and do extend their Obligation to the *Souls*, and *Wills*, and *Affections* of his *Subjects*; for they not only oblige our *outward Man*, but also the *inmost* Motions of our *Heart*; they lay their *Reins* upon our *Thoughts* and *Desires*, as well as upon our *Words* and *Actions*, and give *Directions* to our *inward Intentions* as well as to our *outward Actions*; so that to satisfy their *Demands*, it is not sufficient that we do well, unless we also *intend* well; that the *Matter* of our *Actions* be good, unless the *Aim* and *Design* of them be so also; for according to the *Tenor* of these *spiritual Laws*, a bad *Intention* unconsecrates the best *Actions*, and converts even our *Prayers* and our *Alms* into the most loathsome *Cheats* and *Dissimulations*, vide *Matth.* vi. 1, 2, 3, 4, 5, 6. 16, 17, 18. And as they oblige our *inward Intentions* to good *Ends*, so they also restrain our *inward Concupiscence* from evil *Objects*, so far forth at least as it falls under the *Command* and *Disposal* of our *Wills*; for they not only forbid us the *doing* of evil *Actions*, but also the *consenting* to them; and even the taking *Pleasure* in the *Contemplation* of them; and the very *Affection* to any bad *Action*, if it be voluntary and consented to, is in the *Construction* of these *Laws* the same with the *Commission* of it. For so

Hatred

Hatred is construed *Murder*, 1 John iii. 15. *Covetousness*, *Theft* or *Robbery*, Mark vii. 22. *inordinate lusting* after a Woman, *Adultery*, Matt. v. 28. and so in general the wicked *Will* is in the Construction of these Laws, the wicked *Action* it chuses and consents to. Thus the Laws of our Saviour (to whose all-seeing Eye our *inmost* Motions are as obvious as our most *open* Practice) do as well take notice of our vicious *Affections*, those internal *Springs* and *Fountains* of Iniquity, as of the vicious *Actions* which stream out from them, and we are as well accountable to them for harbouring the *Desire* of Sin, when we have not the Convenience or Opportunity to *act* it, for consenting to it (tho' we never commit it) whenever Opportunity occurs, yea, and for indulging to ourselves the *fantastick Pleasures* of sinful Meditations, which are but the *Antepasts* of the Actions, and as the *Twilight* to a dark Night, but the first *Approaches* towards the Deeds of Darkneſs, as for the *sinful Actions* themselves; this therefore is the common Nature of the Laws of our Saviour, that they are all of them *spiritual*, and do in the first place lay hold upon our *Wills*, and bind our *inward Man*, and from thence extend their Obligation to the *outward Actions*; they begin with that which is the *Principle* of all moral Good and Evil, and by rectifying the Spring and Wheels of our *Will* and *Affections* within, communicate a regular Motion to the Hand of our *Practice* without.

But for our better understanding the *Nature* of these *Laws*, and the *Obligations* they devolve upon us, it will be necessary to consider them more particularly, they being all reducible under two Heads.

First, The Law of *Perfection*. And secondly, The Law of *Sincerity*. Both which require of us the *same* Instances of *Piety* and *Virtue*, tho' not in the *same* Degree, nor under the *same* Penalty.

I. There is the Law of *Perfection*, which requires the *utmost* Degrees of every *Christian Virtue*, which in the several States and Periods of our Lives we are capable of attaining to. For so we are enjoined not only to *do*, but to *abound in the Work of the Lord*; not only to *have* Grace, but to *grow* in it; to *perfect Holiness in the Fear of the Lord*; and to *be perfect, as our Father in Heaven is perfect*. For the Nature of God is the *Standard* of that *Perfection* whereunto we are obliged to aspire, and our Growth in *Piety* and *Virtue* is never to come to a Period till we are *pure as he is pure, and holy as he is holy, i. e.* till we are arrived to *infinite Holiness*, which because our *finite Nature* can never do in any Period of Duration, therefore we are to be *growing on* to Eternity; so that this Law, by prescribing *no Limits* to the Degrees of our Growth, hath cut out Work enough for us to employ *all* our Faculties *for ever*; not that it is a *Sin* against it for a Man to be *short* or *defective* of the *utmost* Degree of *Perfection*, for it requires no more of us than what is within our *present Possibility*, which always increases proportionably to our present *Improvements*. When we are arrived but to *one* degree of *Virtue*, it is no *Sin* against this Law of *Perfection*, that we do not thence immediately ascend to *six* or *seven*, because it is not in our Power, and no Law can oblige to an *Impossibility*; but when we have acquired *one*, that gives us Power to acquire

quire a *second*, and that a *third*; and so on *ad infinitum*. Thus our *Obligation* to be more and more perfect *increases* proportionably to the *Improvement* of our Power; for the *End* of all Power either to be good, or to *do* Good, is to be good, and to *do* Good; and therefore the *more* Power we have to be good, the *better* we ought to be, otherwise our Power is in vain. While we are but *Babes* in Christ, or *Beginners* in Religion, we have not that *Strength* and *Power* as when we are *Men*, and have made a considerable *Progress*, and therefore we are not *then* obliged to *all* those Degrees of Growth and Perfection; but whatsoever degree is within our *Power* in the different Stages of our Growth and *Progress*, *that* we are actually and immediately *obliged* to, and so long as we are defective in *it*, we are *Offenders* against the Law of *Perfection*. As for Example, *Mark* xii. 13. our Saviour commands us to *love the Lord our God with all our Hearts, with our Soul, with all our Mind, and with all our Strength*; that is, that we should always love him as much as we *can*; but it is as much in our Power to love him *still more* when we love *much*, as when we love him *little*; and so we are equally bound still to love him as much as we *can*, when we have *ten* Degrees of *Power*, as we were when we had but *one*; so that by this Command we are obliged always to love God as much as we are *able*, and thereby to be always *augmenting* our Ability to love him; and as our Ability *increases*, to be always loving him *more* and *more* for ever. Now the *Penalty* by which this Law obliges us, is not *eternal Damnation* (and God forbid it should, for then I doubt no Flesh

would be saved) but only the *Deprivation* of some *degrees* of future *Happiness*, which is no more than what is the *natural* Consequence of all *Defects* of *Goodness*; for so essential is *Goodness* to our future *Happiness*, that proportionably as we fall short of the *one*, we must necessarily be defective of the *other*; and accordingly the Scripture tells us, that proportionably to our *Non-improvements* in this Life, God will *subtract* from our *Reward* in the Life to come. *For he that soweth sparingly, shall reap sparingly; and he that soweth abundantly, shall reap abundantly,* 2 Cor. ix. 6. And our Saviour by a Parable doth expressly teach us, that our future *Reward* shall be *apportioned* to the *Degrees* of our present *Improvements*, Luke xix. where he represents himself as a *Master* coming to take account of his *Servants*, among whom he had entrusted a Stock of *Ten Pounds*, delivering to every one an equal Share. The first, by an *extraordinary Diligence*, had improved his Pound into *Ten*, and he is rewarded accordingly with the Government of *Ten Cities*, ver. 16, 17. The other had been *faithful*, tho' not altogether so *diligent*, and by his *one* Pound had gained *Five*; and accordingly he is made Lord of *five* Cities, ver. 18, 19. By which he plainly declares, that by *so much* as we fall short of those *Improvements* we might have made in *Piety* and *Virtue*, *so much* he will *subtract* from our future *Reward*. So that the Sense of the Law of *Perfection* is this: As you would not incur the *Forfeiture* of some *Degrees* of your *Happiness* in the other Life, be sure you employ your *utmost Diligence* in this to *improve* yourselves in every *Grace* and *Virtue* of *Religion*.

II. There

II. There is the Law of *Sincerity*, which requires the *Being* and *Reality* of all Christian Graces and Virtues in us, together with the proper *Acts* and *Exercises* of them, as we have Opportunity; and doth no farther forbid those *gradual Defects* of them, which are within our *Possibility* to supply, than as they are the Effects of our gross, continued, and wilful *Neglect*, and so inconsistent with *Sincerity*. Now the *Reality* of these Christian Virtues in us, consists in the universal and pressing *Consent* and *Resolution* of our *Wills*, to regulate our Practice by them, so as not wilfully to admit of any thing that is *contrary* to them upon any Occasion or Temptation whatsoever; and so long as this Resolution continues *firm*, and *prevails* in our Practice, we are *just* in the Eye and Judgment of this Law of *Sincerity*, tho' we do not always exert it to the *utmost* of our Possibility. He therefore who hath so submitted his Will to God, as to be *thoroughly resolved*, without any *Reserve*, to obey him, and not to do any thing that is contrary to his Will, either against Knowledge, or thro' affected Ignorance or Inconsideration, hath in this Resolution the *real Being* of all Christian Virtues in him; and so long as this *holds*, he stands uncondemned in the Judgment of the Law of *Sincerity*. But tho' this *Resolution* includes in it the *Being* and *Reality* of all Christian Virtue, yet doth it not include the *utmost Possibility* of it; nor doth it at all follow, that because I am *sincerely* resolved to conduct my Life by the Laws of *Piety* and *Virtue*, therefore I must be in all Respects as *pious* and *virtuous* as it is *possible* for me to be, considering my present State and Circumstances; I may

be *sincerely* resolved, and yet not be always equally *diligent* and *active*; I may *now* be exceeding *vigilant* and *watchful*, and what I am *now* I may *always* be, if I *always* exert the *utmost* of my Possibility; yet it may so happen *anon*, that tho' I am sincerely resolved *still*, I may be more *remiss*, *supine*, and *inadvertent*, and in this Posture a Temptation may *surprize* me before I am aware, and hurry me into an Action against which I am *firmly* resolved; and there is no doubt but even the *best* of Men might have been much *better* than they are, had they always kept Pace with their *Possibilities*, and applied themselves with their *utmost* Skill and Diligence to the Methods and Ministries of *Improvement*. Now, tho' not to exert our *utmost* Power in the *Avoidance* of Evil, and the *Improvement* of ourselves in Virtue and Goodness, is doubtless a *Sin*, yet it is only a *Sin* against the Law of *Perfection*, the *Penalty* of which is only *Deprivation* of some degree of our future *Reward*; but so long as we keep up a *prevailing* Resolution in our Wills to govern our Lives by the Laws of *Piety* and *Virtue*, we stand *clear* in the Eye of the Law of *Sincerity*, the *Penalty* of which is no less than *everlasting Exile* from the Presence of *God*, into the dark and horrible Regions of endless *Misery* and *Despair*; only this Proviso it admits, that if after we have sinned against it we *reassume* our good Resolution, and heartily *repent* and *amend*, we shall be *released* from the Obligation to this dreadful Penalty, and be *restored* to that happy State of Grace and Favour, from whence we fell by our Transgression. So that the great difference between the Law of *Perfection* and the Law of

Sincerity

Sincerity is this, that the *Penalty* of the latter is much more *severe*, but the *Duty* of the former much more *comprehensive*. Having thus given this brief Account of our Saviour's *Legislation* and *Laws*, I proceed to the

II. Of those *regal Acts* which Christ hath performed in his Kingdom *once* for all; and that is, his *Mission* of the *Holy Spirit*, to subdue Mens Minds to the Obedience of his Laws, and to govern them by them; for so the Apostle makes the *Mission* of the *Spirit* to succeed the *triumphal* Progress of our Saviour to his *Coronation* in Heaven, *Eph. iv. 8. He ascended up on high, he led Captivity captive, he gave Gifts unto Men*; where by the *Gifts* which he gave, we are to understand the *Holy Spirit*, and in *him* all those *extraordinary Gifts* which he poured out upon his Church on the Day of *Pentecost*; for so *Acts ii. 33. St. Peter* makes the Effusion of the Spirit by Christ to be the Consequence of his Advancement to his universal Royalty: *Therefore being by the Right-hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* Now the *End* for which he sent his Spirit, was to supply his room when he went from Earth, and in his Absence to preside as his *Viceroy* in his Kingdom below; since therefore this *blessed Spirit* acts as our Saviour's *Agent*, whatsoever *he* doth, that our Saviour doth *by him*; so that all those Operations *he* performs, in order to the subduing us to the Obedience of Christ, and to the governing of us when we are subdued, are truly the Operations of *Christ himself*; it is *he* that conquers and governs us by *his Spirit*; our Hearts

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are the Territories, which Christ invades by *him*; and *his* Inspirations are the *victorious Arms*, by which Christ conquers and subdues them; our Wills are the Thrones, on which Christ sits, and rules and governs by *him*; and his holy Suggestions are the *awful Powers*, by which Christ himself commands our Obedience. But what it is that this *blessed Spirit* doth, and hath done, in order to the subduing Men to Christ's Laws, and governing them by them, hath been already shewn at large; and therefore of this I shall need say no more at present.

III. and lastly, Therefore another of those *regal Acts* which Christ hath *once* for all performed in his heavenly Kingdom is, his erecting in it an *external Polity* and Government. What this *Polity* is, and what are the *Functions* of it, hath been shewn at large; and it is as well by this *external* Government, as by the *internal* Ministry of his Spirit, that Christ *now* rules his Kingdom; for in all just and lawful Things the lawful Governors of his Church do act by *his* Commission and Authority, as being substituted by *him* the visible Representatives of *his* Person, and the Executors and Administrators of *his* Power and Dominion; whilst therefore they act within the Compass of their *Commission*, they act in *his* Stead, and as *his* Vicegerents: and whatsoever they *bind*, he *binds*; and whatsoever they *loose*, he *looses*; their Commands are *his*, their Decrees and Sentences are *his*; and all their authoritative Acts carry with them the *same Force* and *Obligation* as if they had been performed by *him* in his *own Person*; for it is *he* that *wills*, and *speaks*, and *acts* by them, because they will,

will, and speak, and act by *his* Authority; for so he himself declares to them, *Luke* x. 16. *He that heareth you heareth me, i. e.* because I speak by you; *and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me;* because my Authority is in you, even as my Father's is in me; and therefore he who despises mine in you, despises my Father's in me, whence mine in you is derived; your Authority is mine; and mine is my Father's; and therefore he who rejects yours, doth therein reject both my Father's and mine; and this Authority is given them by Christ, for the same End that his Authority was given him by the Father; for he came into the World to seek and to save lost Souls, *Luke* xix. 10. *He came not to judge the World, but to save the World,* *John* xii. 47. and to call Sinners to Repentance, *Mark* ii. 17. and upon the very same Errand he sent all those whom he appointed to propagate and govern his Kingdom in his Absence, for he set them up as so many Lights to the benighted World, to reduce Men from those dangerous Paths in which they were wandring to eternal Misery, and shew them the Way to everlasting Happiness. And all the Power he devolved upon them was for Edification, and not for Destruction, *2 Cor.* xiii. 10. And to them he hath committed the Care and Charge of Souls, whose Blood he will one Day require at their Hands, if they miscarry thro' their Neglect or Default, *Heb.* xiii. 17. And that he might the better secure these precious Beings, for whom he shed his Blood, from miscarrying for ever, he placed this spiritual Polity in a Subordination of Officers, and made the inferior accountable for their Charge to the

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the superior Officers, as well as both accountable to himself; so that whereas had he placed it in *co-ordinate* Hands, there had been only *one* Soul accountable to him for each particular Cure or Charge of Souls, because then each *single* Pastor would have been *supreme* in his particular Cure, and consequently no *other* Pastor or Pastors would have been accountable for not calling him to account: Now each particular Cure of Souls is under the Charge and Inspection of several *Orders* and *Degrees* of Pastors, who in their several Stations are *all* accountable for it to the Tribunal of Christ. For first, the *inferior* Pastor, who hath the *immediate* Charge of it, and is obliged by his Office to *teach* and *instruct* it by good Example and Doctrine, and to *administer* to it the holy Ordinances of Christianity, stands accountable to Christ for *every* Soul in it that miscarries thro' his *Neglect* or *Omission*; next, the *Bishop* stands accountable, for not *correcting* the Neglects and Misdemeanors of the *inferior* Pastor; and then the *Metropolitan*, for not taking *Cognizance* of the Default of the Bishop. Thus in that *excellent Form* of Government which Christ hath established in his Kingdom, he hath made all possible Provision for the Safety and Welfare of *Souls*; for according to this *Oeconomy*, he hath taken no less than a *threefold* Security, every one of which is as much as a Soul amounts to, that *every Soul* within every Cure shall be plentifully supplied with the Means of Salvation, that so none of them might miscarry, but such as are incorrigibly obstinate. So that now if *any* Soul within the Dominions of our Saviour perish for want of the Means of Salvation, there are no less than

than *three* Souls one after another besides itself, *accountable* to him for its Ruin. Having thus shewn what these *regal Acts* are which Christ hath *once* for all performed in his Kingdom, I proceed,

II. To declare what those *regal Acts* are which he *hath* always performed, and doth always continue to perform; and these are reducible to four Particulars.

First, His *pardoning* penitent Sinners.

Secondly, His *punishing* obstinate Offenders.

Thirdly, His *protecting* and *defending* his faithful Subjects in *this* Life.

Fourthly, His *blessing* and *rewarding* them in the Life to come.

I. One of the *regal Acts* which our Saviour always *hath*, and always *continues* to *perform*, is his *pardoning* and *forgiving* penitent Sinners, which being one of the Articles of our *Creed*, I shall endeavour to give an Account of it more at large. The Apostle defines Sin to be a *Transgression of the Law*, 1 John iii. 4. Now the Law obliges us under a certain *stated* Penalty to *do* and *forbear* what it *commands* and *forbids*; whenever therefore we *transgress* the Law, we are thereby obliged to undergo the *Penalty* it denounces; and this is that which we call the *Guilt of Sin*, viz. its Obligation to Punishment; and it is this *Guilt* which *Pardon* and *Forgiveness* relates to. For to *pardon* is nothing

thing else but only to *release* the Sinner from the Obligation he lies under to suffer the *Penalty* of the Law. Now the *Penalty* of the Law of God for every known and wilful Sin, is no less than *everlasting Perdition*; and therefore from *this* it is that we are *released* by that *Pardon* and *Indemnity* which the Gospel proposes. So that the *Pardon* or *Remission* of Sins, whereof we are now treating, consist in the *loosing* of sinful Men from that Obligation to *eternal Punishment*, whereunto they have rendered themselves liable by their wilful *Disobedience* to the Law of God. Since therefore this *Pardon* consists in the *Release* of Offenders from the *penal Obligation* of the Law, it must be a *regal Act*, because the Obligation of the Law can be *dispensed* with by no other *Authority* but that which made it; and therefore since to *make* the Obligation of the Law is an *Act of regal Authority*, to *release* or *dispense* with it must necessarily be *so* also; and accordingly *Forgiveness* of Sin is in Scripture attributed to our Saviour, as one of his *regal Rights*, *Acts* v. 51. *Him hath God exalted with his Right-hand to be a Prince and a Saviour, for to give Repentance to Israel and Forgiveness of Sin.* So that now it is by *Christ immediately* that our Sins are *pardoned*, and our Souls *released* from those Obligations to *eternal Punishment* in which they have involved us; for the *Father judgeth no Man, but hath committed all Judgment to the Son*, *John* v. 22. So that now it is by *him immediately* that the *Father judgeth us*, *i. e.* absolves and condemns us; for so *Col.* iii. 13. the Apostle exhorts them to *forbear and forgive one another, even as Christ forgave them.* And *Col.* iii. 13. *Christ is said*

to have forgiven them all *Trespases*. It is true, Forgiveness of Sin is in Scripture frequently attributed to the *Father* as well as to the *Son*. So 1 *John* i. 9. If we confess our Sins, he (*i. e.* the *Father*) is faithful and just to forgive us our Sins, and to cleanse us from all *Unrighteousness*. And *Eph.* iv. 32. Forgiving one another, even as God for *Christ's* sake hath forgiven you. From whence it is plain that Forgiveness of Sin appertains to God as well as *Christ*, and that both have their appropriate Shares in it; and therefore since it is impossible that the same individual Action should proceed from two distinct Agents, in this Act of Forgiveness, the *Father* must do something which the *Son* doth not, and the *Son* must do something which the *Father* doth not; they must both of them act an appropriate Part in it, and each have a distinct Agency from each other. For the fuller Explication therefore of this Article, I shall endeavour to shew first, what it is which the *Father* doth in forgiving Sins; and secondly, what the *Son* doth.

I. What is it that the *Father* doth in this Act of Forgiveness of Sin? To which in short I answer, That the *Father's* Part herein is to make a general Grant of Pardon to Offenders, upon such a Consideration as he shall think meet to accept, and with such a Limitation and Restriction he shall think fit to make; which general Grant is nothing else but those glad Tidings of the Gospel, which he proclaimed to the World by Jesus Christ, viz. that in consideration of *Christ's Death* and Sacrifice, he would freely forgive all penitent and believing Sinners their personal Obligation to eternal Punish-

Punishment, and receive them into Grace and Favour. So that in forgiving our Sins there are these three Things *peculiar* to God the Father. First, his making a *general Grant* of Pardon to us. Secondly, his making it in *consideration* of Christ's Death and Sacrifice. Thirdly, his making it with those *Restrictions* and *Limitations* of Faith and Repentance.

First, One thing *peculiar* to God the Father in forgiving Sins, is his making a *general Grant* of Pardon and Forgiveness to Sinners. For the Law, against which all Men had sinned, and by which they were obliged to eternal Punishment, was strictly and properly the Law of God the Father, who being the *first* and *supreme* Person in the Godhead, was consequently always the *First* and *Supreme* in the *divine Dominion*. Now the *divine Dominion* consisting (even as all other Dominions do) of a *legislative* and *executive* Power, the Father must be *Supreme* in both; and consequently the *Laws* of the *divine Dominion* must be more *especially* and *peculiarly* his. And hence it is called, *the Will of the Father*, Matth. xii. 21. So in the Lord's Prayer the *divine Law* is in a *peculiar* manner stiled the Will of God the Father, *Thy Will be done on Earth as it is in Heaven*. Matth. xii. 50. our Saviour stiles it, *the Will of his Father which is in Heaven*. And elsewhere the Commandment of his Father, vide John xii. 5. Matth. xv. 3, 6. Mark vii. 8, 9. By all which it is evident, that the *divine Law*, against which we have all offended, and by which we are obliged to Punishment, is *appropriately* and *peculiarly* the Will and Commandment of God the Father. And it
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being so, the Right of *exacting* or *remitting* the Punishment of this Law must be *peculiarly* and *appropriately* inherent in him ; for the Penalty of the Law is due to him whose Law it is, and it is he alone can *loose* us from it who *bound* it upon us ; so that it was the *Father's* Peculiar, as to *give* the Law, so to *indemnify* Offenders from the Penalty of it ; and accordingly we find that publick *Grant of Pardon*, which thro' Jesus Christ is made to Sinners, is in Scripture every where attributed to the *Father*. So we are told, that it is *God* who *for Christ's sake hath forgiven us*, Eph. iv. 32. And that it is *God* who *hath set forth Christ to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins that are past, that he might be just, and the Justifier of them that believe in Jesus*, Rom. ii. 25, 26. That it was *God* who *was in Christ, reconciling the World to himself, not imputing their Trespases unto them*, 2 Cor. v. 19. And in a word, that it is *God* who *is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*, 1 John i. 9. where his being *faithful and just*, plainly refers to some publick *Grant and Promise*, by which he hath *obliged himself* to penitent Offenders. And indeed the whole *new Covenant*, in which this publick *Grant of Remission of Sins* is contained (*vide Heb. viii. 12.*) is the *Act and Deed of God the Father* ; it was *he* that, in consideration of Christ's Death and Sacrifice, granted this grand *Charter of Mercy* to the World ; for seeing it was to the *Father* that that Sacrifice was *offered*, in consideration of *which* the *New Covenant* was granted (*vide Eph. iv. 2. compared with Col. i. 20.*) the *Grant of it* must neces-

farily be from the *Father*. And as it was the *Father* that *made* this publick Grant of Remission to Sinners, so,

II. It was he that made it in *consideration* of Christ's Death and Sacrifice ; for so Christ himself tells us, *that it was by the Commandment which he received from his Father that he laid down his Life*, John x. 17, 18. And when he was going to offer up himself upon the Cross, he tells his Disciples, *As the Father gave me Commandment, even so do I: Arise, let us go hence, i. e. to execute that Command which the Father hath given me, to lay down my Life for the Sheep*, John x. 15. From whence it is evident, that it was the *Father* who exacted the Death and Sacrifice of Christ, in consideration of that publick Grant of Forgiveness which he made to the World ; for it was *thro' his Blood that we have Redemption, the Forgiveness of Sins, according to the Riches of his (i. e.) the Father's) Grace*, Eph. i. 7. And that Blood of his was *an Offering and a Sacrifice to God for a Sweet-smelling Savour*, Eph. v. 2. So that it was God the Father that did both *exact* and *accept* the Sacrifice of Christ, which, as I have shewed at large, *See*. 4. was in consideration of his pardoning and forgiving Sinners.

III. and lastly, It was *God the Father* also that made this Grant of Forgiveness to us, with these *Restrictions* and *Limitations*, of our believing and repenting. For as the *Promises* of the Covenant were *his*, in which Remission of Sin is proposed to us, so must the *Condition* of it be also, by which it is *limited* and *restrained* ; because it can belong to none but the *Giver* to limit and conditionate
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his *own* Gifts and Grants. Now the *Conditions* of our Forgiveness are *Faith* and *Repentance*, or rather, the Condition of it is such a Faith, such a *lively* and *active* Belief in Jesus Christ, as doth beget in us *sincere Repentance* and *Renovation* of Life; for so St. Paul tells us again and again, that it is by *Faith* that we are justified or pardoned, *Rom. iii. 28. chap. v. 1. Gal. ii. 16. chap. iii. 24.* where by *Faith* it is evident he doth not mean any one *single* Act of Faith, of what Kind or Denomination soever, but *Faith*, as it is the *pregnant Root* and *active Principle* of *Repentance* and *Newness* of Life; for it is granted on all Hands, that that *Faith* which acquits and justifies us before God must be *lively* and *operative*; and indeed unless it be so, it is not distinguishable from *Presumption*, which is only the Carcase or lifeless Image and Portraiture of Faith; so that if *this* be justifying, it is all one whether you call it justifying *Faith*, or justifying *Presumption*; and he that can lay hold on the Righteousness of Christ, tho' it be with *profane* and *sacrilegious Hands*, will be as certainly justified as the most *humble* and *penitent* Soul; at which rate a Man may *rest* upon Christ without coming to him, and *lay hold* upon him at the greatest Distance from him; he may lean upon his Merits in open Defiance to his *Laws*, and *embrace* and *crucify* him together. It being granted therefore, that that Faith which justifies us must be *lively* and *operative*, it is from hence most evident, that the *Condition* of our Justification is no one *single* Act of Faith, but comprehends in it all that *Repentance* and new *Obedience* which is the Effect of the *Life* and *Operation* of Faith; for if to make it the Con-

dition of our Justification, it be necessary that our *Faith should work by Love*, and be operative and obediential; then that it should be *lively* and *operative*, it is as necessary to our Justification as that it should be *Faith*; for where only an *Accident* or *Mode* of any Thing is made a Condition *with* the Thing, it is *equally* a Condition with the Thing itself. As for Instance, if I promise one such a Reward upon condition he presents me with such a Book, *so bound*, and of *such an Edition*, it is *equally* a Condition, and as much influential on the Man's Right to my *Promise*, that it should be *so bound*, and of *such an Edition*, as that it should be the *Book* for which I conditioned. And so in any other Instance you can bring, either in Fact or Fiction; and the same Reason holds good, whether we take Faith for a *Condition* or an *Instrument* (as some improperly enough call it;) for if to be *lively* and *operative* is a *necessary* Qualification to make Faith an *Instrument* of our Justification, then its *Liveliness* and *Operation* is *instrumental* too; for that *Mode* of a Thing which makes it instrumental, is as *really* instrumental as the Thing *itself*. As for Instance, a *Knife* is an Instrument of cutting, but it is its *Sharpness* that makes it to be so; and therefore it is as instrumental to cutting that it should be *sharp*, as that it should be a *Knife*. And indeed, whether we consider either the *Form* or *Matter* of our Justification and Pardon, it will evidently appear, that *that Faith* which justifies us, must be such as includes in it *Repentance* and new *Obedience*; for as for the *Form* of Justification, it is a *juridical* Act, founded upon a *legal* Process, in which there is always a *Judge*, a *Criminal*,

Criminal, and a *Law*; and here the Judge is *God*, the Criminal *Man*; the Law the Law of *Sincerity*, or those affirmative and negative Commands of the Christian Religion that are established with the Threats of eternal Condemnation; for so *James* ii. 12. the Apostle tells us, that we must *be judged by the Law of Liberty*, i. e. the moral Law, as it is expounded and perfected by our Saviour; for so *ver. 8.* *If ye fulfil the royal Law, Thou shalt love thy Neighbour as thy self, ye do well.* So that that *Law of Liberty* by which we must be judged, is this *royal Law*; and this royal Law is the *moral Law*, which requires us to love our Neighbour as ourselves. Now this *moral Law* is to be considered under a *twofold* Notion, as it is a Law of *Works*, and as it is a Law of *Grace*. As it is a Law of *Works*, it exacts perfect and unfinning *Obedience*, and neither promises *Grace* to enable us to keep it, nor admits *Repentance* when we have broken it. As it is a Law of *Grace*, it exacts only *sincere Obedience*, and both promises *Grace* to enable us thereunto, and admits *Repentance* in case of wilful Disobedience. Now considering it under the *first* Notion, it is the same with the Law of *Nature*, and as such it obliges *all Men* that are in the State of Nature, or without the Pale of Christianity, who have neither Promise of *Grace* to enable them to obey, nor yet of Pardon upon *Repentance*, after they have once disobeyed it; in which forlorn Condition they remain, till such time as they embrace *Christianity*, and are by Baptism admitted into the Kingdom of *Christ*; and from thenceforth the Obligation of it, as it is a Law of *Works*, ceaseth; and it obliges them only as it is a Law of

Grace, i. e. as it is a Law which exacts of them only *sincere Obedience*, and promises both to *assist* them to obey, and upon their *Repentance* to pardon their Disobedience. So that considering the *moral Law*, as it is a Law of *Works*, it neither *justifies*, nor accounts just any but the *perfectly innocent*; nor yet indulges *Pardon* to any that have offended upon *any* Condition whatsoever. And therefore the Infidel World, who alone are under the Obligation of it, are said to be *Strangers from the Covenants of Promise, having no Hope, i. e.* no Hope founded upon Promise, none but what an *absolute and unpromised Mercy* affords them, *Eph. ii. 12.* And then if we consider it as it is a Law of Grace, it justifies or accounts just none but the *sincerely obedient*; and indulges Pardon to no Offenders whatsoever, but such as are *sincerely penitent*; so that we Christians, who alone are under the Obligation of it, can neither be *justified* by it, but upon our *sincere Obedience*; nor when we fail of that, be *pardoned* by it, but upon our *unfeigned Repentance*. Since therefore it is by the *moral Law*, considered as a Law of *Grace*, that God doth judge us, he can acquit us by it upon *no other Terms*, but only our performing of what it *requires, i. e.* our hearty *Repentance* for our past Sins, and sincere Obedience for the future; for seeing it requires this of us under the Penalty of *eternal Condemnation*, we are obliged by it to this Penalty, till we have performed what it requires; and to be at the same time *acquitted* by a Law, and *obliged* to the *Penalty* of it, is a Contradiction. Did this Law of Grace require of us nothing but *Faith*, and threaten *Condemnation* for nothing but *Infidelity*,

lity, then indeed our bare *believing* in Jesus were sufficient to *discharge* us from our Obligation to its Penalty; but since it also requires of us *Repentance* and *sincere Obedience* under the *same* Penalty that it requires *Faith*, our *Faith* cannot be sufficient to *discharge* us from its Penalty, unless it be such as includes in it *Repentance* and *sincere Obedience*. In short, the Law of *Grace* condemns us as well for *Impiety*, *Injustice*, and *Uncharitableness*, as for *Infidelity*; and therefore we cannot be acquitted by it upon forsaking our *Infidelity*, unless we also forsake our *Impiety*, &c. And while we continue in *any one wilful Sin* for which it condemns, it is impossible that at the same time we should be acquitted and pardoned by it; so that unless our *Faith* be such as doth include in it a *Renunciation* of all *wilful Sin*, or which is the same thing, *Repentance* and *sincere Obedience*, we cannot be acquitted upon it by the Law of *Grace*.

And then if we consider the *Matter* of our Pardon and Remission, which is nothing but a releasing us from our Obligation to *Punishment*, it will from thence also appear, that that *Faith upon* which we obtain our Pardon, must be such as works in us *sincere Repentance* and *Obedience*; for the *Punishment* to which we are obliged by the Law of *Grace*, consists in the *Loss of Heaven*, as well as in the positive *Torments of Hell*, and therefore our *Pardon* must include a *Release* from *both*; but to be released from our Obligation of *losing Heaven*, is the same thing as to have a Right of *enjoying* it conferred upon us; so that the *Faith upon* which we are *pardoned* and *forgiven*, is the *Faith upon* which we are *entitled to Heaven*, as all agree,

includes in it *Repentance* and *sincere Obedience*; for these two Things are of undoubted Certainty, that every Man shall go to Heaven that dies *entitled* to it, and that no Man shall go to Heaven that *dieth* in *Impenitence* and *wilful Disobedience*; for it is our keeping the *Commandments of God* that gives us a *Right to the Tree of Life*, Rev. xxii. 14. And our keeping God's Commandments, is that *Holiness without which no Man shall see God*, Heb. xii. 14. And accordingly in Scripture the Remission of our Sins is attributed to our *Repentance* and *Obedience*, as well as to our *Faith*. So *Acts* iii. 19. *Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of refreshing shall come from the Presence of the Lord.* And *Eph.* i. 7. *If ye walk in the Light, as he is in the Light, you have Communion with him, and the Blood of Christ cleanseth you from all Sin.* So also *Acts* x. 34, 35. *God is no Respector of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him.* From whence it is evident, that when the Scripture makes mention of *Faith only* in the Matter of our Justification, it is to be understood of *Faith* in the greatest Latitude, as comprehending *Repentance* and *sincere Obedience*; for how can we be justified by *Faith only*, and yet be justified by *Obedience too*, unless our *Obedience* be included in our *Faith*? And indeed the Scripture plainly declares, that *Faith* itself is *not at all* available with God, unless it be accompanied with sincere *Obedience*. So *Gal.* v. 6. *In Christ Jesus neither Circumcision availeth, nor Uncircumcision, but Faith which worketh by Love.* And what he means by *Faith working by Love*, he tells us, *Gal.* vi. 16.

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Circumcision is nothing, and Uncircumcision is nothing, but the new Creature; and what he means by the new Creature, he also tells us, 1 Cor. vii. 19. Circumcision is nothing, and Uncircumcision is nothing, but keeping the Commandments of God; so that the only thing which avails us with God, is Faith working by Love; Faith working by Love is the new Creature, the new Creature is keeping the Commandments of God. And James ii. 26. we are told, that as the Body without the Spirit is dead, so Faith also is dead without Works; that is, it is altogether ineffectual; for so if you compare ver. 14 and 17 of this Chapter, you will find that those two Phrases, Faith cannot save, and Faith is dead, do both signify the same thing. Since therefore Faith itself without Obedience is unavailable, when the Scripture makes mention of our being justified by Faith, it must necessarily be understood of Faith comprehending Obedience.

And thus you see what God the Father's Part is in remitting our Sins, viz. that it consists in granting to us an universal Act of Pardon and Indemnity, in consideration of our Saviour's Sacrifice, and upon Condition of our sincere Repentance and future Obedience; and this is the Ground-work and Foundation of all Remission of Sins, without which our Saviour himself hath no Right to pardon and forgive us; for since the Law against which we have all sinned, was peculiarly from God the Father, as he is the Fountain of Divinity, and consequently the Head of the divine Dominion, it was he peculiarly that was the Party offended, and consequently it was he to whom our Obligation to Punishment was due, and by whom alone it can be released

released and remitted; and as the *Grant* of Remission was wholly in his Will and Pleasure, so was it also to accept the *Consideration*, and appoint the *Conditions* of it; so that now as none can be pardoned but upon *his Grant*, so neither can his Grant be available to any, but upon that *Consideration* which he hath accepted, *viz.* the precious *Sacrifice* of his own Son, and upon such *Conditions* as he hath appointed, *viz.* *Faith* working in us *sincere Repentance* and *Obedience*; and accordingly our *Saviour*, in all that he doth in the Part he acts in forgiving Sins, proceeds *upon*, and *according* to this Grant of his *Father*; for it is in the Right, and upon the *Consideration* and *Condition* of this Grant, that he forgives us; nor can he forgive any by *any other* Right than that which it gives him, or upon any other *Consideration* than that which it hath admitted; or upon any other Condition than that which it hath specified and determined. And this brings me to the 2d Head I propos'd, which was to shew what it is that the *Son* doth in forgiving Sins.

In short therefore, the Part which our *Saviour* bears in it, consider'd as *King* under God the *Father*, is to make an *actual* and *particular Application* of this *general Grant* of his Father to particular Sinners upon their *Faith* and *Repentance*; for the *Father's Grant* is only a *general Promise*, that we shall be pardoned for Christ's Sake, whenever we *sincerely believe* and *repent*; but the *actual* pardoning us consists in the *Application* of this general Promise to us in particular, by which the general Promise of Pardon is converted into a *particular Sentence* of Pardon; for the *Promise* says thus, *Whosoever believes and repents shall be pardoned*; the

the particular Application of the Promise says thus, *Thou dost believe and repent*, and therefore by virtue of that Promise I *pardon and forgive thee*. And this is the *proper Part* of our blessed Saviour, who having *first* obtained this Promise of his Father by his *Sacrifice* upon Earth, and then still *continuing* to obtain of him by his continual *Intercession* in Heaven, *royal Authority* to *dispense* that Promise to us, doth by virtue of that *Authority actually pardon* us upon our *actual Repentance*; so that as soon as ever we perform the *Condition* of God's Grant of Pardon, our Saviour (who *knows* the inmost Thoughts of our Hearts, and perfectly *discerns* our Sincerity) *immediately pronounces* our Sentence of Pardon; and by a particular *Application* of that general Grant to us, *absolves* us from our Obligation to eternal *Punishment*, and freely *receives* us into *Grace and Favour*; for tho' the *Completion and Publication* of our Pardon is reserved for the Day of *Judgment*, when we shall be *absolved* from all Punishment (*i. e.* not only of *eternal Misery* but also of *corporal Death* and temporal Sufferings) in the publick View and Audience of the World, yet it is certain that every penitent Believer in Jesus is actually pardoned by him in Heaven, as soon as ever he believes and repents; that is, he is *in foro Christi*, and before the Tribunal of his royal Judgment, *absolved* from the Obligation to suffer *eternal Misery*, which he lay under during his State of *Impenitence*; and Christ in his own Mind, Judgment and Estimation, hath judicially thus pronounced concerning him: *By vertue of my Father's Grant to all penitent Offenders, and of that royal Authority which he hath committed to me,*
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I freely release thee from all that vast Debt of everlasting Punishment, which thou hast too justly incurred by sinning against him. Thus as the Father forgives us *virtually* by that *publick* Grant of Mercy, which for Christ's Sake he hath made to all penitent Offenders; so the Son forgives us *actually* by that royal Authority which the Father hath given him, to make a *particular* Application of that his general Grant to us upon our actual *Repentance*. And as it is by the *Father's Grant* that the Son pardons us, so it is by the *Son's Application* of it that the *Father* pardons us; and therefore we are said *in* or *by* Christ to have *Redemption thro' his Blood, even the Forgiveness of Sin*, Col. i. 14. *i. e.* to be forgiven for the Sake of his Blood, in consideration whereof God the Father hath given him Power to forgive us; for so himself tells us, that *all Power in Heaven and Earth was given him*, Matth. xxviii. 18. and there is no doubt but in *all Power*, the Power of forgiving Sins was included; for so St. Peter tells us, that *thro' his Name, i. e.* by his Authority, or judicial Sentence, *whosoever believeth in him shall receive Remission of Sins*, Acts x. 43.

And thus you see what the *first regal Act* is, which our Saviour *bath* always performed, and will always *continue* to perform, *viz.* forgiving of Sins.

II. Another of his *regal Acts* of this kind, is *punishing* obstinate Offenders; for as he *mediates* for his Father in ruling and governing us, he must be the Minister of his Father's *Providence*; and being so, whatsoever *divine Punishments* are inflicted upon Offenders, are to be look'd upon as the *Strokes* of his Hand, and the Ministries of his Power; for
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he hath the Keys of Death and Hell, i. e. the Power of punishing both here and hereafter, Rev. i. 18. and accordingly he threatens the corrupt Churches of Asia, that he would remove their Candlestick; and that he would fight against them with the Sword of his Mouth; that he would come upon them as a Thief; and that he would spew them out of his Mouth, Rev. ii. 5, 16. and chap. iii. 16. all which is a sufficient Proof, that the Punishment of Offenders, both here and hereafter, is committed to him, as a Branch of that royal Authority with which he is invested by the Father; in the Execution of which Commission, he many times chastens bad Men in this Life, in order to their Reformation and Amendment; for as many as I love, saith he, (i. e. and wish well to) I rebuke and chasten, Heb. iii. 19. and many times he persecutes them with exterminating Judgments, thereby hanging them up in Chains as it were, as publick Examples of his Vengeance, to warn and deter the World from treading in their impious Footsteps; for so he threatens Jezebel and her Followers: I gave her Space to repent of her Fornication, and she repented not; behold, I will cast her into a Bed, i. e. into a Bedrid and irrevocable Condition; and them that commit Adultery with her, into great Tribulation; and I will kill her Children with Death; and all the Churches shall know that I am he which searcheth the Reins and Heart; and I will give unto every one of you according to your Works, Rev. ii. 21, 22, 23. And tho' for wise and gracious Ends he oftentimes spares bad Men in this Life, and sometimes shines upon them a continued Day of Prosperity, without any Cloud or Interruption; yet he always over-
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takes them with the fearful Storms of his Vengeance in the Life *to come* ; for no sooner do their Souls depart from their Bodies, but they are immediately consigned by *his Warrant* into the Hands of evil Angels, those skilful, spiteful, and powerful *Executioners* of his Justice, under whose savage Tyranny they endure all the Tortures and Agonies that the Wrath and Power of *Devils*, together with their own awaken'd *Consciences*, and furious and unsatisfied *Affections*, are able to inflict. Of which see *Part I. Chap. 3.* For that the Souls of bad Men are transmitted into a State of Wretchedness and Misery *immediately* upon their Separation from their Bodies, is evident from the Parable of *Dives* and *Lazarus*, wherein in the first Place *Dives* immediately after his Death is said to be *in great Torments in Hell*, and this while his Body lay buried in the Grave, *Luke xvi. 22, 23.* which is a plain Argument that in all that *Interval* between Death and the Resurrection of the Body, the Souls of bad Men abide in a State of *Torment*. For secondly, this Torment of *Dives's* Soul in Hell was *then* when his Brethren were *living* upon Earth, and under the Teaching of *Moses* and the Prophets, *ver. 27, 28, 29, 30, 31.* which shews that our Saviour supposes it to be at *that very Time* when he delivered his Parable, and consequently he supposes all bad Men who were *then dead*, and whose Condition he represents by that of *Dives*, to be *then in Hell*, and there suffering unspeakable *Agonies* and *Torments* ; and if so, then it is plain that whenever *impenitent* Souls leave their Bodies, they are carried by Devils into some dismal Abode, and there kept under a perpetual Discipline of Torment ;

ment; and in this *deplorable* State they remain, expecting that *fearful Day* of Accounts, when their Condition, thro' their *Re-union* to their Bodies, and that Dread of *bodily Torment* they must then be condemn'd to, will be render'd yet far more intolerable.

III. Another of those *regal Acts* which our Saviour *hath* always, and always will *continue* to perform, is his *protecting* and *defending* his Kingdom in this World. For thus he promises his faithful Church of *Philadelphia*: *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth,* Rev. iii. 10. By which it is plain, that the Power of *protecting* and *defending* his Subjects is inherent in Christ, as an *essential* Part of his *regal Authority*; and this Power he continually exercises now he is in Heaven, for it was for this End among others that he promises to be with his Church to the End of the World, *Matt. xxviii. 20.* namely to *guard and defend* it by his Providence against the outrageous Attempts of its numerous Enemies; for it is for this End that the Father *hath put all things in subjection under him, and that he hath left nothing that is not put under him,* Heb. ii. 7, 8. that so having the universal Government of all Things in his Hand, he might by his over-ruling Providence render them all subservient to the Interest of his Church; for so *Eph. i. 21.* we are assured that the Father *hath put all things under his feet, and given him to be head over all things to his Church,* i.e. hath vested him with an universal Power over all things, that so he might order and direct them all to the Interest and Advantage of his Church; and accordingly

cordingly now he is in Heaven, the *Defence* and *Preservation* of his *Church* is the great Business which he intends upon Earth ; there he now sits, looking down from his Throne with a watchful Eye to *observe* all the Motions, and trace out all the dark Designs of her *Enemies*, and from thence he stretches forth his almighty Hand to guard and defend her against them, to repel or over-rule their Malice, to drive back their venomous Darts upon themselves, or to temper their Poison into Physick, and extract a healing Balm out of the Stings of those Scorpions ; in which how *careful* and *diligent* he hath been, is abundantly manifest from the glorious *Success* ; for considering the vast Opposition that hath been made against it even from its Infancy, how is it possible it could ever have subsisted, had it not been guarded by an invisible Hand ? No sooner did this *Light upon a Hill* appear in the World, but all the four Winds immediately conspired to blow it out, yet (which is miraculous to consider) still the harder they blew the brighter it flamed ; and tho' for the first 300 Years it was the main, and almost constant Exercise of the Power and Policy, the Wit and Cruelty both of *Devils* and *Men* to suppress and ruin it, yet still it *thrived* and *increased* under the most powerful Means of its *Extirpation* ; it *conquered* by *suffering*, gathered *Strength* by *bleeding* ; and like a headstrong Flood, still the more it was *checked*, the more it *swelled* and overflowed ; till at length it *filled the Earth*, as the *Waters cover the Sea* ; which, if well consider'd, is an amazing Instance of the *vigilant* and *powerful Providence* of our Saviour, which hath not only *preserved* this

this burning Bush from consuming, but made it *spring and flourish* in the Flames; and tho' since those *primitive* Persecutions he hath many times, for wise and gracious Ends, let *loose* the Wolves upon his Flock, and permitted them to worry, and sometimes almost to devour it, yet still he hath kept a strict and steady Rein upon their Power and Malice; and when they have served his Ends, hath check'd and stopt them in their savage Career; and when they have thought the trembling Prey their own, hath stretched out his own almighty Arm and snatch'd it from their devouring Jaws; so that while they are clubbing all their Power and Policy against it, *he that sits in the Heavens laughs them to Scorn, the Lord hath them in Derision*, and doth condemn their impotent Malice, which *he* can manage as *he* pleases; he can either *prevent* the mischievous Effects of it, or cause them to *recoil* upon themselves, or make those very *Persecutions* with which they design to *destroy* his Church, the Means of its *Enlargement and Propagation*; and what in his own *infallible* Wisdom he thinks best, that he hath always done, and will always do for his Church and People; for *many a time have they afflicted me from my Youth, may Israel, or the Church of Christ, now say; many a time have they afflicted me from my Youth, yet have they not prevailed against me; the Plowers have plowed upon my Back, they have made long Furrows; but the Lord is righteous, he hath cut asunder the Cords of the Wicked, and in his own due time will confound and turn back those that hate Sion.*

And as he exerciseth a most *vigilant Providence* over his Church in *general*, so doth he also over *all* the faithful and obedient *Subjects* of it, whose Interest is as dear and precious to him as his *own Blood*; for they are not only the *Purchase* of his *Blood*, but also the *Trophies* and *Conquests* of his *Spirit*, which makes them his by a *double Propriety*, and more *peculiarly* entitles them to his Care and Protection; they are living *Members* of his *own Body*, and as such he feels their Pains by a most tender *Sympathy*; and therefore his Providence is as much concerned for their *Defence*, as his Eyelid is to defend the Apple of his own Eye, *Zech. ii. 8*. And therefore tho' he exercises a merciful *Providence* over *all Men*, yet these he *encloses* out of the *Common* of the World, and *fences* about with a *peculiar* Care; these are his *Jewels*, and he keeps them in his Treasury, under the *strongest* and most *inviolable* Security; he is always watching over them for good, and it is his *peculiar* and *continual* Concern to protect and defend them, to keep off Temptations from their *Souls*, and Calamities from their *Bodies*; and so to overrule and direct the Course of Things, as that whatever befalls them may centre in their *Happiness*; for tho' he many times *corrects* them with his *own Hand*, and permits them to be oppressed and afflicted by *others*, yet still he doth it with a most *gracious* Intention, either to *cure* or *prevent* some Disease in their Minds, or to *excite* and *exercise* their Graces, or to *wean* them from the Love of this vain World, and *discipline* them for a blessed Eternity; and whatsoever Evils happen to them in the Course of his Providence, still he takes care

to

to extract *Good* out of them ; and so to contrive and order the whole Scene of Affairs, as that in the Issue *all things may still work together for good to them that love God, and are called according to his Purpose*, Rom. viii. 28.

IV. and lastly, Another of those *regal Acts* which our Saviour *both* always, and *doth* always continue to perform, is his *blessing and rewarding* all his faithful Subjects in the Life to come ; for this, as he himself declares, he hath Power to do ; so Rev. ii. 7. *To him that overcomes will I give to eat of the Tree of Life, which is in the midst of the Paradise of God ; i. e. I will admit him into a Participation of the blessed Immortality of Heaven.* So also Rev. iii. 21. *To him that overcomes will I grant to sit with me on my Throne, even as I have overcome, and am sat down with my Father on his Throne.* And he promises the Bishop of the Church of Smyrna in particular, *Be thou faithful to the Death, and I will give thee a Crown of Life*, Rev. ii. 10. In all which Places he expressly declares his *royal Authority to reward* his faithful Subjects, when they leave this World, with the *Joys and Felicities* of the World to come ; and this Authority he is continually exercising in his heavenly Kingdom ; for whenever any *faithful and obedient Souls* depart from their Bodies, he presently sends forth his *angelick Messengers* to *conduct* them safe to the immortal Regions, and there to lodge them in some one of those *blissful Mansions* in his Father's House, which he went before to prepare for them ; where, free from all the Disturbances of *Flesh and Blood*, and of a vexatious and tumultu-

ous World, they live in continued *Ease, Content,* and *Joy*, wrapt up with the ever-growing *Delights* of *contemplating, loving, and imitating* God, and of the most wise and amicable *Society* and *Communion* with each other, in the Enjoyment of an endless *Bliss* and *Pleasure* ; for so we are assured from Scripture that the Happiness of the Righteous doth commence from the *Moment* of their Departure hence. So Rev. xiv. 13. *Blessed are the Dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them* ; and with St. Paul it was the same thing to depart from hence and to be with Christ, Phil. i. 23. which necessarily implies, that upon his Departure he expected to be immediately with Christ; and elsewhere he teaches, that to be at home in the Body, was to be absent from the Lord ; and to be absent from the Body, to be present with the Lord, 2 Cor. v. 6, 8. neither of which can be true, if the Souls of good Men go not to Heaven immediately when they go from hence ; but that they do so, is as plain as Words can express it, in that Promise of our Saviour to the penitent Thief ; *Verily, verily, I say unto thee, this Day shalt thou be with me in Paradise*, Luke xxiii. 43. From whence it evidently follows, that even in the very *Article* of a true Penitent's Death Heaven's Joys do attend his departing Soul, to receive it immediately when it is dislodg'd from the Body ; thus in the very *Moment* of its Departure hence the pious Soul is transported to those *blessed Abodes* beyond the Stars, which are the proper Seat and pure Element of *Happiness*, where the blessed Inhabitants

tants live in a *continued Fruition* of their utmost Wishes, being every Moment entertained with *fresh and enravishing* Scenes of Pleasure, where all their Happiness is *eternal*, and all their Eternity nothing else but only one *continued Act of Love and Praise*, and *Joy and Triumph*; where there are no *Sighs or Tears*, no Intermixtures of *Sorrow or Misery*, but every Heart is full of *Joy*, and every *Joy* is *Quintessence*, and every happy Moment is crowned with some *fresh and new Enjoyment*. But of this blessed State I have given an Account at large, *Part 1. chap. 1. and 3.* And this is that blessed *Reward* with which our Saviour crowns his faithful Subjects *immediately* upon their Departure hence; so that he doth not permit them to lie *sleeping* in the Dust *unrewarded* till the End of the World, but as soon as they have *finished* their Work upon Earth, admits them to *the Joy of their Master*, to all the Felicities that their *separated* Spirits are capable of in those several *Degrees and Measures* of Perfection which they there arrive to; in which happy State they remain during their *Separation* from the Body, expecting the farther *Completion* of their Happiness in a glorious *Resurrection*, by which their Bodies and Souls being re-united, their whole *human Nature* shall be *filled* with Bliss to the utmost Stretch of its *Capacity*.

And now having shewn what those *regal Acts* are which Christ *hath* always perform'd, and *doth* always *continue* to perform, I proceed in the

III. and last place, to shew what those *regal Acts* are which are *yet to be* perform'd by him before he surrenders up his Kingdom; and these are reducible to three Heads.

First, He is yet farther to *extend and enlarge* his Kingdom by the Conquest of its Enemies.

Secondly, He is yet to destroy *Death*, the last Enemy, by giving a general Resurrection.

Thirdly, He is yet to *judge* the World.

I. He is yet farther to *extend and enlarge* his Kingdom, by a more universal Conquest of its Enemies. For if we consult the ancient Prophecies concerning the vast Extent of our Saviour's Kingdom, we shall find that there are a great many of them which as yet were never *accomplish'd*. So *Psal. ii. 8, 9. Ask of me and I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession : Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potter's Vessel.* Whereas hitherto it is certain Christ was never possessed of *the uttermost Parts of the Earth*, nor did he ever yet break his incorrigible Opposers *with a Rod of Iron, or dash them in pieces like a Potter's Vessel.* So also *Dan. vii. 4.* it is foretold of Christ, that *there should be given him Dominion, and Glory, and Kingdom ; that all People, Nations and Languages should serve him ; and that all Dominions should serve and obey him,* *ibid. ver. 27.* So also *Dan. ii. 34, 35, 44, 45.* that *the Stone cut out without Hands, by which all agree is meant the Kingdom of Christ, should become a great Mountain, and fill the whole Earth ; and that it should break in pieces and consume all those other Kingdoms.* Thus also it is foretold, that *the Lord should be King over all the Earth, Mic. v. 4.* and that *there should be but one Lord, and his Name one,* *Zech. xiv. 9.* and that *he should have Dominion from Sea to Sea, and from the River to the Ends of the*

the Earth, Pſal. lxxii. 8. and that *all Kings ſhould fall down before him, and all Nations ſerve him*, ibid. ver. 11. and that *all the Ends of the Earth ſhould remember and turn to the Lord ; and all the Kindreds of the Nations worſhip before him, becauſe the Kingdom ſhall be the Lord's, and he ſhall govern among the Nations*. Theſe, and ſundry other ſuch like Prophecies there are, which as yet it is certain were never *accompliſhed*, according to the full Import and Intent of them ; wherefore we may certainly conclude that there is a Time yet to come, before the Conſummation of all Things, wherein our Saviour will yet *once more* diſplay the victorious Banner of his Croſs, and like a mighty Man of War march on *conquering, and to conquer*, till he hath confounded or converted his Enemies, and finally *conſummed* his Victories in a *glorious Triumph* over all the Powers of the Earth ; for the Scripture not only *foretels* this *universal Conqueſt* of his, but alſo *deſcribes* and *delineates* the whole *Method* and *Progreſs* of it ; which, upon laying the Scripture Prophecies together in their proper *Train* and *Series*, ſeems to me to be this ; that the opening of this great Scene of Providence will be the *Conversion* of the *Jewiſh Nation*, thoſe obſtinate and hitherto implacable Enemies of our Saviour, whom notwithstanding they have been a thouſand times over conquer'd, ſlaughter'd, and oppreſs'd, and do to this Day continue ſcatter'd over the Face of the whole Earth, he hath *preſerved* by a *ſtrange* and *unparallel'd* Providence, for above 1600 Years together, a diſtinct and ſeparate People from all the Nations of the Earth, to ſhew his mighty Power in them, and once more

render them, what they have always been, the Subjects of his *miraculous Conduct*; for by a wonderful Effusion of his holy Spirit upon them, such as that was on the Day of *Pentecost*,

^a Ezek. xxxix.

28, 29. *Isaiah*

xxxii. 13, 14,

15. *Isa.* lix. 20,

21. *compared*

with Rom. xi.

26, 27.

^b *Isaiah* lxvi. 8.

Zech. iii. 9.

tho' far more extensive, ^a he will all of a sudden, and in a most surprising manner, ^b open the Eyes of this blended Nation, and powerfully convince them of the Error and Wickedness of their Infidelity and Malice against him; whereupon with

one Heart and one Mind they shall return to the Lord, and with penitent Tears wash off the Guilt of the *Blood* of their Saviour, ^c which

^e *Zech.* xii. 10. like an *Heir-loom*, hath hitherto descended upon them from one Gene-

ration to another: For thus, *Rom.* xi. 25, 26. *I would not, Brethren, that ye should be ignorant of this Mystery, that Blindness in part is happened to Israel, &c. &c. till when the Fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written, There shall come out of Sion a Deliverer, &c.* From whence it is plain, that that *Blindness* which then happened to *Israel*, and which continues on them to this Day, shall one Day be removed, viz. about that Time when the Conversion of the *Gentiles* shall be completed; and that then all *Israel* (and not a small Remnant of them, as at first) shall be saved. So also *2 Cor.* iii. 14, 16. *But their Minds are blinded* (meaning the People of *Israel*) *for until this Day remaineth the same Veil untaken away in the reading of the Old Testament; nevertheless, when it shall turn to the Lord, the Veil shall be taken away.* Where he first supposes,

supposes, that *Israel*, that till *then* was blinded, and that till *now* remains so, should turn unto the Lord; and then asserts, that then the Veil of *Ignorance*, which hindered them from *discerning* Christ in the Figures and Prophecies of the Old Testament, should be removed from before their Eyes.

And now the *Jews* being thus *converted* by the Power of our Saviour, shall under his victorious Banners be conducted into the holy Land, and repossessed of their ancient *native*

Country, ^dwhither they shall be close pursued with mighty Hosts of the *Eastern* Infidels, and be reduced by them into imminent *Danger* of utter Desolation; in which Extremity of theirs our blessed Saviour will

make bare his *almighty Arm*, and in a most miraculous manner confound and scatter those mighty Swarms of Infidels, and crown his *Israel* with Victory and Triumph ^e; the Fame

of which *miraculous Events* spreading far and wide, even to the utmost Ends of the Earth, shall in a little Time convince all the *Heathen World* of the Truth of *Christianity*, and prevail with the Kingdoms of the Earth to become the Kingdoms of our *Lord*, and of his *Christ* ^f. And now the Kingdom of Christ in this World being arrived to its *full Extent* and *Growth*, Truth and Peace, Charity and Justice, shall reign and flourish over all the Earth;

^d Jer. xxxii. 37, to 41. Ezek. xxxvi. 24, 25. Ch. xxxvii. 21, 22, 25. Amos ix. 14, 15. Isa. xi. 11, 12.

^e Joel iii. 1, 2, 9, 14. Mic. iv. 11, 12. Isaiah xxiv. 21, 22. Zeph. iii. 8. Isai. lxiii. 1, 6. Isai. xxxiv. 1. Isai. lix. 16, 17. Zech. xiv. 13. Hag. ii. 22. Zech. xii. 2, 3, 4.

^f Isai. lxvi. 16, 18, 19, 20. Isa. lx. 1, 6. Jer. xiv. 33. Isa. vii. 61. Zec. xxxviii. 16, 21, 22, 23. Rom. xi. 12.

now

now all the *World* shall be *Christendom*, and *Christendom* shall be restored to its ancient *Purity*; for now he who is to come with the *Fan in his Hand*, will throughly *purge* the Floor of his Church from all that *Chaff* of Superstition and Idolatry, Schism and Heresy, Irreligion and Immorality, with which it is almost totally covered; and the true Faith, the *sincere* Piety, the *generous* and *unaffected* Virtue, which Christianity teaches and prescribes, shall be the universal Livery and Cognizance of the Christian World &; for

* Psal. lxxii. 7.
Isa. lxvi. 12. and
Chap. xxiii. 4.
Mic. iv. 3. Jer.
xxxii. 39. Zeph.
iii. 8, 9. Ezek.
xix. 21, 22. Isa.
ix. 7. and chap.
ii. 20. Hab. ii.
14.

much about the Time of this *Conversion* of the *Jews*, and that glorious *Call* of the *Gentiles* thence ensuing, that *corrupt* and *degenerate* Faction of Christians, whom the Scripture calls the *mystical Babylon*, and the *Antichrist*, and which for several Ages hath been the great

Nuisance of *Christendom*, will in these Western Parts of the World muster up all its Forces to destroy and extirpate the *purser* Professors of *Christianity* by a *general Persecution*^h; in

^a Rev. xiii. 7.

which Attempt for some Time this Faction will be very prevalent and successfulⁱ; when all of a sudden

ⁱ Dan. vii. 21,
22.

the *Kings* and *Princes* of the Earth,

who have hitherto been *Partakers* with it in its foul *Impostures* and *Corruptions* (being either *awakened* by those miraculous *Conversions* of the *Jews* and Eastern *Gentiles*, or *convinced* of their Errors by the powerful Impression of his *Spirit*, in whose Hands the Hearts of Kings are) will *turn* their Swords upon this *Antichristian Faction*,
whose

whose Cause they have hitherto espoused, and conspire to root it out from off the Face of the Earth ^k; which being effected, the Western Church will universally re-
^k Rev. xvii. 16, 17.
 form itself, according to the *Standard* of the Church of *Jerusalem*, which will then be in a literal Sense *the Mother of us all* ¹; thus partly by *destroying*, and partly
¹ Isa. lx. 1, 2, 3, 4, 5.
 by *converting* its Enemies, our Saviour will yet *mightily enlarge* the Borders of his Kingdom, and advance it to the *utmost* Pitch of *Purity* and *Splendor* that this State of Mortality will admit; and in this happy State he will preserve and continue it for several *Ages*, ^m till a little before the Commencement of the *general Judgment*; at which Time the *Devil*, who had been hitherto chained up, will be *loosed* again to work in the Children of Disobedience, to excite them to delude and deceive the World again, and to persecute the *sincere* Professors of *Christianity* with incessant Cruelties ⁿ; when all of a *sudden*, and while they are *securely* triumphing in the Success of their Villanies, they shall be surprized with the Day of Judgment ^o; which, *like a Thief in the Night*, shall come upon them, and put an End to all their Mischiefs for ever.
ⁿ Rev. xx. 7, 8, 9.
^o Rev. xx. 10, 11, 12, 13, 14, 15.

II. Another of those *regal Acts* which he is yet to perform, is to *destroy Death*, the last Enemy, by causing a general *Resurrection* of the Dead; which being one of the *Articles* of our *Creed*, I shall insist more largely upon it; and endeavour,
 First,

First, To prove the *Certainty* of the Fact.
And,

Secondly, To explain the *Manner* how it will be performed.

I. I shall endeavour to prove the *Certainty* of the Fact, *viz.* That our Saviour *shall* raise the Dead. Which is as plainly and frequently asserted in holy Scripture, as any Proposition contained in it. For so 2 Cor. iv. 14. we are assured that *God will raise us up by Jesus Christ, i. e.* by his personal Power and Agency. And accordingly, John vi. 39, 40, 44, 45. Christ promises us over and over again, that *he will raise us up at the last Day.* And John xi. 25. he thus declares himself to *Martha*: *I am the Resurrection and the Life; he that believeth in me, tho' he were dead, yet shall he live.* And John v. 28. he tells us, that *the Hour is coming in which all that are in the Grave should hear his Voice.* And of the Truth of this he hath given a most *sure and certain Pledge* by his own Resurrection, which not only demonstrates the *Possibility* of the thing, that the Dead *may* rise, but also gives ample *Assurance* that they *shall*. For that he hath in him a Power to raise the Dead, is evident by his raising *himself*; and to be sure that *Power* and *Spirit* that was in him when he raised *himself*, is able to raise all those in whom it resides; whoever therefore hath the *Spirit* of Christ, *that Spirit* by which he rose from the Dead, hath the *Power* of the *Resurrection* in him; which *Power* to be sure will not be always in vain, but
one

one time or other will more certainly be reduced into *Act*. For so the Apostle assures us, *Rom. viii. 11. If the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your mortal Bodies by his Spirit that dwelleth in us.* And indeed considering that Christ, in *dying and rising from the Dead*, acted as our *Head and Representative*, we may justly conclude, that as when he *laid down his Life*, he laid it down for ours ; so when he *took it up* again, he took up ours with it ; and consequently that he *virtually* raised us by the *same Spirit* whereby he *actually* raised himself ; because he hath not only *Power*, but also *Will*, as he is our *Head and Representative*, to raise us even as he raised himself ; so that we are *already* risen in our Causes, since our *Head and Representative* is risen, and hath the *same Power* to raise us as he had to raise himself ; and hence he is called *the First-born from the Dead*, and we *the Sons of the Resurrection*, *Col. i. 18.* because our Resurrection is now in the same Causes (that is, in the same *Will and Power*) as his was before he arose ; and therefore also he is called *the First-fruits of them that rise* ; that is, the *Pledge and Handseal* of the general Resurrection ; because he is risen with the *same Will and Power* to raise us, that he had when he arose, to raise himself. And hence we find the Apostle argues from the Resurrection of Christ to the general Resurrection, *1 Cor. xv. 12.* Now if Christ be preached that he rose from the Dead, how say some among you that there is no Resurrection of the Dead? If we are all agreed
that

that *Christ* is risen, what reason can any Man have to doubt of the *general Resurrection*? But if there be no *Resurrection from the Dead*, then is *Christ* not risen, ver. 13. To say that *we* shall not rise, is by consequence to deny the *Resurrection of Christ*, because that very *same Will and Power* which must have been the Cause of *Christ's Resurrection*, if *he* be risen, must be the Cause of *ours*, if ever *we* rise; and therefore if it be insufficient to raise *us*, it could never have been sufficient to raise *him*, and consequently *he* cannot be risen. If it be objected against this Reasoning of the Apostle, that *our Resurrection* will be far more *difficult* to accomplish than *Christ's* was, because his Body was never *corrupted*, nor were the Parts of it ever *dispersed*, as ours will be long before the *Resurrection*, and therefore that Cause which was sufficient to raise *Christ*, may not be sufficient to raise *us*; it may be easily answered, that to the *infinite Power* by which *Christ* was raised, all possible things are *equally easy*; and therefore allowing our *Resurrection* to be but possible, it must be every whit as *easy* to that *infinite Power* by which *Christ* was rais'd, to *reduce* all our scatter'd Atoms into one Mass again, and to *reorganize* them into a human Body, and *re-unite* it to its ancient Soul, as it was to quicken the yet *uncorrupted* Body of our Saviour. So that all the Question is, whether the thing be *possible*? for if it be, it will be every whit as *easy* to the *omnipotent* Cause of our Saviour's *Resurrection* to raise our Bodies, as it was to raise *his*. But, I beseech you, why should it be thought more *impossible* for
 God

God to *raise* a dead corrupted Body, whose Parts are all *dispersed* and *scattered* throughout the vast Wilderness of Matter, and to *re-unite* it to its primitive Soul, than it was at first to *create* the Matter of it, and then *form* it into a human Body, and *animate* it with a human Soul? He who at the *first Creation* could *separate* the *confused Mass* of Matter into so many distinct *Kinds* and *Species* of Beings, can doubtless at the general Resurrection as easily *separate* the *same* Matter into its distinct and several *Individuals*. For what should hinder him who numbers the *Stars* of the Heavens, the *Sands* of the Sea, and the *Hairs* of our Heads, from keeping an exact Account of all our *scattered Particles*, and from knowing what *Dust* belongs to every *Body*, and what *Body* to every *Soul*? Or how can it be *difficult* to him, whose *Power* is as *immense* as his *Knowledge*, to *recollect* all the Parts of this curious Piece of Clock-work, which he both made and took in sunder, and to *restore* every *Pin* into its proper Place, every *Spring* to its due Vigour and Activity, and every *Wheel* to its primitive Figure and Motion? If it be farther objected, that there is an *Impossibility* in the *Nature* of the thing, for the *same* dead Body, after it is *corrupted*, and its Parts all *dispersed*, to be *re-united* and raised to *Life* again; I answer, that since these dispersed *Parts* of our Bodies do not *perish*, but are safely *laid up* in the Chambers of Nature, however they are *scattered*, or wherever *lodged*, they are all within the Ken of God's *Knowledge*, and within the Reach of his *Power*; and so long as they are so, why should their *Separation* render it *impossible* for them

them to be *re-united* how and when he pleases ? If you say, that in that *perpetual* Course of *Transmutation* which the Matter of human Bodies runs, it may happen, and sometimes doubtless it *doth*, that the *same Particles* at several times are incorporated into *several* Bodies ; as for Instance, when *one* Man eats either the Flesh, or that which *hath* the Flesh or Substance of *another* in it, and digests it into a Part of his own Body and Substance, in which Case how is it possible at the Resurrection, that the Substance or Matter of *this Part* should be re-united to them *both* ? To this I answer, that considering that scarce the *hundredth* Part of what we eat, is *digested* into the Substance of our Bodies, and that all the rest we *render back* again into the *common Mass* of Matter by sensible or insensible Evacuations ; though we should suppose one Man to have eaten up the whole Substance of another's Body, yet he retains but *one* Part of an *hundred* ; and what should hinder an *omnipotent Power* from raising the Body he hath devour'd, out of the ninety-nine Parts which he lets go again ? And then considering, that in Seven Year's Time the whole Substance of our Body *changes*, he must, if he live so long, evacuate that *one* Part which he retained, and so the *whole* will at last be *worn off* from the Matter and Substance of his Body. Nay, suppose this Devourer to feed altogether upon *Man's* Flesh, as some affirm the *Cannibals* do, and that in the last Seven Years before his Death he devours *one hundred* human Bodies, weighing *two hundred pound* apiece, according to this Computation the utmost he can be

he supposed to digest of the Flesh of these *hundred* Bodies into the Substance of his own, amounts not to above *two pound* of each, so that of the *two hundred* Weight of bodily Substance whereof these devoured Bodies did consist, there will still remain *one hundred ninety-eight* undigested into the Substance of the Devourer, which we may easily conceive is *sufficient* Matter out of which to re-produce the same Bodies ; for we many times lose as much of our Substance in a *Sweat*, and a great deal more in a *Consumption*, as these devoured Bodies do in their being eaten and digested, notwithstanding which our Bodies continue *numerically* the same : But as for the Bodies of these *Man-eaters*, there is no doubt but they carry with them a great deal of *other* Substance to their Graves besides that of Man's Flesh ; for the *Liquor* which they drink with it, and the *Bread* which they eat with it, and the other *accidental Nourishments* which they receive with it, goes into the Substance of their Bodies as well as *that* ; and these being at least one half of their *Nourishment*, must constitute at least one half of their *Bodies* ; what then should hinder but that at the Resurrection the other half of them, which consists of Man's Flesh, may be separated from them, and restored to those human Bodies they devoured ? and if so, then each of them shall recover its *whole* Substance again, and not want so much as *one Particle* of all that Matter whereof they were composed when they were eaten ; for it is but just that they should be made to refund those unnatural Spoils which they barbarously ravish'd from the Bodies of other Men. But then you will say, how shall the Body

of the *Cannibal* that eat them be raised, when according to this Account it must be deprived of one half of the Substance it died withal? I answer, that to this remaining half of his bodily Substance there may, without any Repugnance to its being raised the *same Body*, be added out of the *common Mass* of Matter as much new bodily Substance as is sufficient to redintegrate it in all its Parts; for the Resurrection of the *same Body* doth not necessarily imply that all the *same Matter* shall be raised, and no *other*, and no *more*; for if all shall be raised in the most *perfect* Stature and Proportion of human Bodies, as there is no doubt but they shall, then Infants and Dwarfs, and such as die of Consumptions, must have *new Matter* added to that which they die withal; and therefore the Resurrection of the *same Body* can imply no more than this, that every Body shall be raised out of the *same Matter*, so far as it will go; and therefore if this remaining half of the Substance of the *Cannibal's* Body will not go far enough to redintegrate his *whole* Body at the Resurrection, there is no doubt but God will add *new Substance* to it, which will no more hinder it from being the *same numerical* Body, than the Reparation of an House with *new Stones* and *Timber* hinders it from being the *same numerical* House. For suppose that God by a Miracle should in an Instant restore a Man to his *full Bulk*, the Substance of whose Body is half pined away by a lingering *Consumption*, this would not at all hinder but that still it would be the *same numerical* Body; why then should the Addition of *new* bodily Substance to the remaining half of the Matter of the *Cannibal's* Body at the

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Resurrection, hinder it from being raised *numerically* the *same*.

And this I conceive is sufficient to clear the Doctrine of the general Resurrection from all Pre-
tence of *Repugnancy* and *Contradiction*. But suppose after all that there should be some *rare* and *singular* Instances, wherein it will be *impossible* in the Nature of the Thing for the *same numerical* Body to be raised again, this would no more impeach the Truth of a general Resurrection of the same Bodies, than *Enoch's* and *Elias's* not dying, do the Truth of the Maxim of the Author to the *Hebrews*, *It is appointed for all Men once to die*. If therefore in any Instance it should be *impossible* in the nature of the thing for God to raise the *same* Body, it will be sufficient to serve the Purpose of *Rewards* and *Punishments*, for God to cloath the *same* Soul in a *new Body*; for it is the *Soul* that individuates the Man, and makes him to be the *same Person*, tho' he hath not the *same Body*. We have not the same *Matter* about us when we are Ten Years old that we were first cloathed with when we were born; and as he who shall be rewarded or punished *Ten Years* hence for a Virtue or Crime which he acts *now*, will be rewarded or punished in the *same Body*, though *not* in the *same Matter*; so he who shall be rewarded or punished at the Resurrection for the Good or Evil which he doth in this Life, will be rewarded or punished in the *same Person*, tho' it should not be in the *same Body*; but it being more congruous to the *Accuracy* and *Exactness* of the divine Justice that it should be in the *same Body* as well as in the *same Person*, and it being every whit as *easy* to an *infinite Power* to restore

to our Souls the *same Bodies*, as to cloath them in *new* ones (for within the Compass of Possibilities all things are *equally* within the Reach of Omnipotence) Mens Bodies shall be universally rebuilt at the Resurrection out of those *old Ruins* and *Materials*, in which they did Good or Evil in this Life ; and if there should happen some *particular* Instances, wherein such a numerical Resurrection should be in itself *impossible*, these will be only a few Exceptions from that general Rule, which rather confirm than destroy it ; for thus from Scripture we are assured, that *they who sleep in the Dust of the Earth shall awake*, Dan. xii. 2. and that *all that are in the Graves shall hear Christ's Voice and come forth*, John v. 28, 29. That *the Sea shall give up the Dead which are in it, and that Death and Hell, i. e. the Grave, shall deliver up the Dead which are in them*, Rev. xx. 13. All which Expressions, according to the literal Sense of them, (from which, without necessary Reasons, we ought not to depart) do plainly import a Resurrection of the *same numerical Bodies*. Our Resurrection therefore being a *possible* thing, is as *easy* to an *omnipotent* Power as *Christ's* was ; and therefore *his* Resurrection is a most certain Pledge of *ours*, since he rose as our common *Head* and *Representative*, and consequently rose with the very *same Will* and *Power* to raise *us* which he had to raise *himself*.

Having thus proved the Truth of the *Matter* of Fact, *viz.* that Christ will raise us at the last Day, I proceed in the next Place to the *Manner* of the Fact, how it is that he will raise us ; in treating of which I shall regulate myself by that Account
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which the Apostle gives of it, 1 Cor. xv. in which he having proved at large the Truth of the Resurrection from *ver.* 12 to 35. he comes to answer an Objection concerning the Manner of it: *But some Man will say, how are the Dead raised up, and with what Body do they come?* In answer to which he gives a large Description of it, and by the Similitude of *Seed* explicates the *Manner* how it shall be performed, till he comes to *ver.* 42. where he applies the Similitude to the Matter in hand; *so also is the Resurrection of the Dead*; and then goes on with a farther Enlargement on it to the End of the Chapter; so that this *so also* refers both to what went before and to what follows. *So also*, i. e. so as I have already in part described, and shall farther explain in my ensuing Discourse; this *so* therefore referring to the *whole Description*, implies these five Particulars, of which the whole consists.

First, *So* is this mortal Body to be the *Seed* and *material Principle* of our *Resurrection*.

Secondly, *So* must this Seed *die* and be *corrupted*, before it be quicken'd and reviv'd.

Thirdly, *So* is this dead corrupted Body to be *raised* and *quicken'd* by the Power of God.

Fourthly, *So* is it to be *raised* by the divine Power into the proper and natural Form of an human Body.

Fifthly, *So* is this human Body to be *changed* and *altered* in its Resurrection.

I. *So is the Resurrection of the Dead*, i. e. so is this mortal Body to be the *Seed* and *material Principle* of the Resurrection; for this is plainly
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imply'd, *ver. 36. Thou Fool, that which thou sowest is not quickened except it die*; intimating, that as the *Seed* is the *material Cause* of the *Ear of Corn*, which afterwards springs up, *so* are these *mortal Bodies* which we sow in the *Earth*, at least the main *Materials* of those *immortal ones*, into which we shall be quickened at the *Resurrection*; perhaps, as the *Seed digests* and *incorporates* into its self the *Juices* of the *Earth*, and shoots them up *together* with its own *Substance* into the *Stalk* and *Ear*; so, in some particular *Instances* at least, there may be other *Matter* at our *Resurrection interwoven* with the appropriate *Substance* of our *mortal Bodies*, and *together* with it spring up into *immortal ones*; yet from the *Apostle's Comparison* it is apparent, that *this* very *mortal Body* which we sow in the *Grave*, shall be at least the *Seed* and *Embryo* which shall receive our *Soul* at the *Resurrection*, and by that (supposing *other Matter* be added to it) *assimilate* and *digest* it into its own *Substance*. Now, tho' to *re-produce* the scattered *Particles* of our dissolved *Flesh*, and *extricate* them out of all those other *Substances* whereinto they have been woven and entangled, may seem to us at first *View* an *impossible Performance*; yet that it is not *so*, I have already demonstrated; and if a *Parcel* of *Quick-silver*, after it hath run a tedious *Course* of *Alteration*, shifted itself out of its *natural Form* into that of *Vapour*, out of a *Vapour* into an insipid *Water*, out of *Water* into a *white*, or *red*, or *yellow Powder*, out of that into a *Salt*, and thence into a malleable *Metal*, may by a skilful *Artist* be reduced out of all those various *Contextures* into its *natural Form*

of plain and running *Mercury*, why should we think it either *impossible* or *difficult* for a Being of *immense Knowledge* and *Power* to watch the wandering Particles of our corrupted Bodies thro' all their successive *Alterations*, and to *retrieve* them out of all those Substances into which they shall be finally resolved ; to take out of one Body what belongs to another, and to restore to each its own ; and finally to *incorporate* them all together into their *natural Forms* and *Figures* ?

II. So is the Resurrection of the Dead, *i. e.* *ſo* is this Seed of our mortal Body to *die* and be *corrupted* before it shall be raised again : *That which thou ſoweſt is not quickened unleſs it die* ; intimating, that as the *Parts* of the *Seed* are *ſeparated* in the *Ground*, and *dissolved* into a liquid *Jelly* before it springs up into a *Stalk* and *Ear* ; ſo this mortal *Body* of ours muſt be *corrupted*, its *Parts* muſt be *diſperſed* and *dissipated* from one another, before it quickens and ſprings up again at the general *Reſurreſtion* ; and indeed the *Body* muſt *naturally corrupt*, when once it is *ſeparated* from the *Soul* that enlivens it ; and that before it is raised and glorified, the *Soul* ſhould remain for ſome *Space ſeparated* from it, ſeems highly neceſſary ; for the *Nature* of *Souls* is ſuch, as requires a gradual and leiſurely *Progreſſion* out of one State into another ; their *Faculties* are ſuch, as cannot in a natural way be improved but by *degrees*, or qualified in an *Instant* for two *extreme Conditions* without a *Miracle*. But as for this mortal State and that of the *Reſurreſtion*, they are two ſuch remote and diſtant *Extremes*, as that our ſlow-pac'd *Natures* cannot travel from one to the other

under a long Space of *Time* ; and for a Soul to pass in one Instant out of an *earthly* into an *heavenly*, out of a *fleshy* into a *spiritual*, out of a *mortal* into an *immortal* Body, seems too great a Leap for a Being whose Nature confines it to a *gradual* Improvement ; for how should a Soul which hath been so long immured in mortal *Flesh*, so long accustomed to its *sensual* Pleasures, so clogged and incumbered by its unweildy *Organs*, so pinioned and hampered by its brutish *Appetites* ; how, I say, is it possible in a *natural* way for *such* a Soul to be immediately disposed to act and animate an *heavenly Body* ? and therefore it is requisite that, for *some* Time at least, it should continue in a *separate* State, there to inure itself to a *heavenly Life*, and by a continual Contemplation, and Love, and Imitation of God, to ripen *gradually* into the State of the Resurrection, and to contract a perfect *Appetitude* to animate an *heavenly Body* ; that so its Powers being *enlarged* and *improved* by Exercise, it may be able to manage that *active* fiery Chariot, and be prepared to operate by its *nimble* and *vigorous* Organs ; which till the Soul is rendered more sprightly and active by long and continual *Exercise*, will be perhaps too swift for it to keep Pace withal. It is true, the Apostle tells us of some Souls that in an *instant* shall be fitted for, and with these heavenly Bodies, 1 Cor. xv. 51, 52. *Behold, I shew you a Mystery, we shall not all sleep, but we shall all be changed in a Moment* ; i. e. those good Men who are living just before the Resurrection, shall suffer no *Separation* of their Souls from their Bodies, but the beggarly Vestment of their *Flesh*,

Flesh, while it is upon them, shall in an *Instant* be *transformed* into a glorious and immortal Robe; which to be sure it would not be, unless in the same Instant also their Souls were made *fit* to wear it; but then it is to be considered, that both will be *miraculous*; and for ought I know, it will be as great a Miracle immediately to fit an *imperfect* Soul for a *glorified* Body, as immediately to change a *gross* and *corruptible* Body into a *glorious* and *immortal* one; and therefore tho' some Souls shall be *immediately* qualified to operate by glorified Bodies, without any intermediate Space of *Separation*, yet this being *extraordinary* and *miraculous*, is only an *Exception* from the general Rule of *Providence*, which is to leave things to proceed and act according to the *regular* Course of their *Natures*; and if Souls are so left, as ordinarily to be sure they are, it is highly requisite that they should be allowed some *Space* of *Separation* from their *mortal* Bodies, before they are cloathed with their *immortal* ones; and consequently, that this mortal Body should be *corrupted* and *dissolved* before it is *quickened* and *glorified*.

III. *So is the Resurrection of the Dead*; that is, so is this dead corrupted Body to be raised and quickened by the Power of God. So ver. 37, 38. *That which thou sowest, thou sowest not that Body that shall be, but bare grain, perhaps of Wheat, or of some other Grain; but God giveth it a Body as it pleaseth him*; in which he plainly intimates, that as a Grain of Wheat sown in the Ground is only the *Seed* or *material Principle* of the *Stalk* and *Ear* that spring up from it, but God is the *princi-*
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pal efficient Cause that forms the Matter, and enlivens it, and causes it to spring up and ripen; so though these *mortal* Bodies which we sow in the Grave, are the *Seed* and *Matter* out of which our *immortal* ones shall spring, yet it is *God* that must *recollect* this Matter, *reduce* it into a Body again, and *re-unite* it to its ancient Soul; for this is such a Performance as doth require an *almighty* Agent; it is *he alone* can trace our *scatter'd* Atoms thro' all those Generations and Corruptions wherein they have wander'd, and *retrieve* them out of all those other Bodies whereinto they have been finally resolved; it is *he alone* can *separate* them into the several Masses whereunto they originally appertain'd, and *order*, *distinguish*, and *distribute* those rude Masses into their various Parts, and connect and join one Part to another; it is he alone that can *re-organize* those undistinguish'd Heaps into human Bodies, and *re-unite* them to their primitive Souls. And accordingly we find, that this great Article of the Resurrection is in Scripture resolved into the Power of God; for so our Saviour attributes the *Sadducees* Denial of the Resurrection, to their *not knowing the Scripture, and the Power of God*, Matt. xxii. 29. which plainly implies, that the Power of God must be the Cause of the Resurrection. So 2 Cor. i. 9. St. Paul tells us, that he was brought into a great Extremity, that so *he might not trust in himself, but in God, that raiseth up the Dead*. And 1 Tim. vi. 13. *I charge thee, saith he, before God, that quickeneth all things*. And indeed to *quicken* our Bodies when they are dead, requires the same Power as it did at first to *create*
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and *form* them ; for as at their first *Creation* they were formed out of the *pre-existing* Matter of the Earth, so at the *Resurrection* they must be *re-produced* out of the same Matter again. And as at the *Creation* all those distinct Kinds of Beings we behold lay *shuffled* together in one common Mass, till the fruitful Voice of *God* separated this united Multitude into their distinct Species ; so at the *Resurrection*, after these mortal Bodies are crumbled into Dust, and that Dust is scatter'd thro' all that confused Mass again, it is *God alone* whose powerful Voice can command them *back again* in their proper Shapes, and call them out again by their single Individuals ; so that as our first Existence was only a real Eccho to God's omnipotent *Fiat*, so will our return into Existence be to his almighty *Surge*. The Scripture indeed seems to affirm, that the holy *Angels* will be employ'd in this great Transaction, tho' what they are to do in it is not expressly related ; only *1 Thess. iv. 16.* the Apostle seems to intimate, that their Office will be to collect the scattered Relicts of our Mortality ; for there he tells us, that *the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and the Trump of God* ; upon which *the Dead in Christ shall rise first*. Which popular Description seems to import, that as by a loud *Voice* or a *Trumpet* it was anciently the Custom of the *Jews*, and other Nations, to summon *Assemblies*, and particularly by a *Trumpet* to collect and rally their *Armies* ; so at the *Resurrection* our Saviour, by the Ministry of his *Angels*, under the Conduct of their *Archangel*, will assemble and rally our scatter'd Atoms, and th

by his divine Power organize them into human Bodies again, and re-unite them to their proper Souls; for so *Matth. xxiv. 31.* Christ tells us, that his Angels shall with the *Sound of the Trumpet gather together his Elect from the four Winds*; which if you compare with the above-cited Text, you will find, that this Sound of the *Trumpet*, by which the Elect are to be gathered, is to *precede* their Resurrection; and consequently, that it is not to gather them when they *are* raised, but to gather them *to be* raised; that is, to collect their dispersed Dust, which hath been blown about upon the Wings of the Wind, in order to their being *redintegrated* into human Bodies, and *reformed* with their primitive Souls.

IV. *So is the Resurrection of the Dead*, i. e. so are our dead Bodies to be raised again into the proper Form and Kind of human Bodies; and this is imploy'd in *ver. 38.* *But God giveth it a Body as it pleaseth him, and unto every Seed his own Body*; i. e. as to the Seed of Wheat, which dies in the *Winter*, God gives in the *Spring* the Body, or Stalk, and Ear of Wheat; so to this mortal Body which we sow in the *Grave*, God will give at the *Resurrection* its own proper and specifick Form; for the Soul will have the same Faculties at the *Resurrection* that it hath now in this mortal State, and the *Body* is only in order to the *Soul*, its Parts and Members being all perfectly contrived into fit Instruments for the Soul to work withal; these inward *Faculties* therefore continuing still and for ever the *same*, it is highly requisite that at the *Resurrection* they should be *refitted* with the same corporeal Instruments of Action; for the Soul is

to the Body what the *Art* is to the *Thing* that is formed by the *Art*; and therefore as the *Thing* formed is not perfect so long as it is any way disproportionable to the *Art* which formed it, so neither can the *Body* be perfect till in all its Parts it is every way apportioned under the Faculties of the *Soul*; and how can the Matter of this corrupted Body be *re-adapted* to the natural Faculties of a human Soul, unless it be raised again into an human Body, and restored to its *primitive* Figure and Proportion? For should it be raised with *more* or *fewer* Parts than those it now consists of, it must either be *defective* or *superfluous* in its Parts, or the Soul must have more or fewer Faculties to employ them. It is true, after the *Resurrection* the Scripture plainly tells us, that our Souls shall no longer exercise those their *animal Faculties* of nourishing and propagating; that *the Sons of the Resurrection shall neither marry, nor be given in Marriage, but that they shall be equal to the Angels of God*, Matth. xxii. 30. And indeed since every individual Man will then be raised into an *immortal State*, there will be no need either that they should be *nourished* themselves, or that they should *propagate* any more Individuals to preserve their Kind; but it doth not hence follow, either that the *Soul* shall be deprived of those *animal Faculties*, or consequently that the *Body* shall be raised without the *Organs* by which those *animal Operations* are performed; for tho' our Saviour's Body after the *Resurrection* had no need of *Nourishment*, yet it is plain it was raised again with its natural *Instruments* of eating and drinking, which he once actually used to assure his Disciples of the *Reality*
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of his Resurrection ; and tho' now those Parts are uselefs to him as to that *particular* animal Operation, yet there is no doubt but his *Soul* still uses them for other *unknown* Purposes peculiar to his glorified State ; or if he do not, yet since those Parts were necessary to the *Perfection* of a human Body, and consequently to the *Redintegration* of his human Nature, it was requisite he should be raised with them, that so he might have *corporeal* Organs adapted to his *animal* Faculties, which it is plain were not *extinguished* by his *Resurrection* ; and since the Resurrection of our Saviour's Body is in Scripture represented as the Pattern of *ours* (for he *shall change our vile Body, that it may be fashioned like unto his glorious Body*, Philip. iii. 21.) we may hence warrantably conclude that *ours* shall be raised as *his* was, *compleat* in all the Parts of an human Body.

V. and lastly, *So is the Resurrection of the Dead, i. e.* so are these human Bodies to be changed and altered by the Resurrection. So ver. 37. *That which thou sowest, thou sowest not that Body that shall be, but bare Grain* ; intimating, that as the Seed when it is sown is nothing but *bare Seed*, though when it is quickened it springs up into a long *Stalk* and *Ear*, which many times contains in it an hundred Grains ; even so this mortal Body, which is only the *naked Seed* of our Resurrection, shall be very much altered from what it is, and changed into a more *compleat* and *perfect* Substance. For the more clear and distinct Explication of which, we will *first* consider the Change that will then be made in the Bodies of *good Men* ; and *secondly*, the Change that will be made in the Bodies of the *Wicked*.

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First, We will consider the Change that will then be made in the Bodies of *good Men* ; which consists of four Particulars.

First, They will be changed from *base and humble*, into *glorious Bodies*.

Secondly, From *earthly and fleshly*, into *spiritual and heavenly Bodies*.

Thirdly, From *weak and passive*, into *active and powerful Bodies*.

Fourthly, from *mortal and corruptible*, into *immortal and incorruptible Bodies*.

I. The Bodies of *good Men* will be changed from *base and humble*, into *bright and glorious ones* ; so ver. 43. *It is sown in Dishonour, it is raised in Glory* ; that is, when it is sown in the Grave it is a *base and abject* thing, not to be endured above Ground for its ghastly Looks and nauseous Stink and Putrefaction ; but at its Resurrection it shall come forth in a *bright, and beautiful, and venerable Form* ; for so our Saviour assures us, that after their Resurrection *the Righteous shall shine forth as the Sun in the Kingdom of their Father*, Matth. xiii. 43. that is, the Matter of their Bodies shall be *refined and exalted* into a bright and lucid Substance, which shall glitter like the Sun, and cast forth Rays of Glory round about them ; and this perhaps is *that Inheritance of the Saints in Light* ; that is, embodied in Light, which the Apostle speaks of, Col. i. 12. for when this dull Matter comes to be *re-animated* with a blessed and glorified Soul, it will doubtless derive from it a great deal of *Beauty and Lustre* ; for if *now* the Soul when it is overjoy'd can so transfigure our Bodies, fill our Eyes with
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such sprightly Flames, overspread our *Countenances* with such an amiable Air, and paint our *Faces* with such a serene and florid Aspect; what a Change will it make in our *Resurrection-Body*, which being incomparably more fine and subtile than *this*, will be far more pliable to the Motions of the Soul? When therefore the happy Soul shall re-enter this *softened* and *liquified* Matter, ravish'd with unspeakable Joy and Content; how will its delightful Emotions change and transfigure it? how will its active Joys shine thro' and overspread it with an amiable Glory? especially when with this *natural* Energy of its glorified Soul, our Saviour himself shall co-operate to *change this vile Body, that it may be fashioned like unto his glorious Body, according to the mighty working whereby he is able to subdue all things to himself*. Tho' now therefore the Matter of our Bodies is *vile* and *sordid*, and such as seems altogether incapable of such a *glorious Change*; yet, according to the best Philosophy, there is no *specifick* Difference in Matter; and if the vilest and most ignoble Matter may by mere *Motion* not only be crystalized, but transformed into a flaming Brightness, as we are sure it may; if in lighting of a *Candle* that is newly blown out, by applying another to the ascending Smoke, this *dark* and *stinking* Substance may in the twinkling of an Eye be changed into a *bright* and *glorious* Flame; into what a *refulgent* Substance may the Matter of this *mortal Body* be changed by the Concurrence of an *infinite Power*, with the vigorous *Activity* of a glorious Soul?

II. The Bodies of good Men will be changed from *earthly* and *fleshly*, into *spiritual* and *heavenly*. So *ver.* 44. *It is shewn*, saith he, *a natural Body*; *it is raised a spiritual Body*; where those Words *σῶμα ψυχικόν*, which we render *a natural Body*, may perhaps be better translated an *animal Body*, *i. e.* a Body suited and adapted to this animal Life, which the Beasts that perish enjoy in common with us; a Body that is *sustained* by animal Operations, and *recreated* with animal Pleasures; and which, by reason of its gross Substance, doth continually *crave* to be supplied with suitable *Nourishment*, and treated with gross and carnal *Pleasures*; which is the very thing that renders it so great a Cumber to the immortal Spirit that animates it: But at the Resurrection it will be improved into a *spiritual Body*; not that it will be converted into a *spiritual Substance*; for the Apostle's own Words do assure us that it will still remain a *Body*; but the *Spirituality* of it will consist in this, that being wrought into a *purser* and *finer* Substance, it will no longer need or crave these animal *Nourishments* and *Pleasures*, but be perfectly *fitted* for and *contemper'd* to the *Soul*, and entirely resign'd to its *Use* and *Service*; for it will then be *refined* from all those animal *Appetites* of eating, drinking, and Carnality, which do now too often not only render it *unserviceable* to the *Soul*, but also *hurtful* and *injurious*; so that then it will be in entire Subjection to the *Mind*, and all its Members will be devoted Instruments to the Service of *Righteousness*; so that now there will be no longer any Law in its *Members*, to wage War against the Law in the *Mind*; but the *Mind* will

govern, and the *Body* without any Contest or Reluctancy ; and as the *Body* will be wholly obedient to the *Mind*, so it will be perfectly adapted to its Service ; for whereas now, by reason of its gross Consistency, it is an unweildy *Luggage* to the *Soul*, and doth very much clog and incumber her in her Operations, it will then be wrought into so fine and tenuious a Substance, as that instead of a *Clog* it will be a *Wing* to the *Soul* ; for its Consistence will be subtile as the finest *Æther*, and active as the purest *Flame* ; it will have nothing that is gross or burdensome to it, to retard or weary it in its Flights, to rebate its Vigor, or slacken its Motion, but it will be all *Life*, and *Spirit*, and *Wing*, and like a perpetual Motion be carried on with *unwearied Swiftnefs* by its own internal Springs ; and being freed from all that *Weight* which now renders it so slow and heavy, it will be able to move like a *Thought*, and to keep Pace with the most nimble *Wiskes* of the *Soul* ; so that what *Hierocles* saith of his spiritual Body, ὁ τῇ νεηρᾷ τελέεσθαι τῆς ψυχῆς συνάπτηται, i. e. that it is such a Body as is every way fitted to the intellectual Perfections of the *Soul*, will be true of this *Resurrection-Body*, which will be perfectly attemper'd to a perfect *Mind*, and fashioned into a most convenient *Organ* for it, whereby to exert its purest and most spiritual Operations.

III. The Bodies of good Men will be changed from weak and passive, into active and powerful Bodies. So ver. 43. It is sown in Weakness, it is raised in Power ; that is, whereas the Body which we sow in the Grave is exceeding weak and infirm, liable to infinite Passions and Diseases, and can do
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but *little*, but *suffer much*, it shall be raised with a Temperament so *pure* and *just*, so *bale* and *vigorous*, that no *Disease* or *Infirmity* shall ever find any Place in it, or be able to cramp it in its Operations ; for besides that its *elementary* Qualities (if any such remain in it) shall be turned into such an *exquisite* Temper, that they shall never jar or disagree with each other, it shall be so *spirited* and *invigorated* by the blessed Soul that animates it, that nothing shall be able to impair its *Health* or discompose its *Harmony* ; so that it shall *live* for ever without *Decay*, *move* for ever without *Wea- riness*, *fast* for ever without *Hunger*, and *wake* for ever without any *need* or *desire* of *Refreshment* ; and indeed considering for what *Purpose* our Bodies shall be raised, they have need to be very *strong* and *vigorous* ; for they shall be raised on purpose to be the *Organs* and *Instruments* of the Operations of our *glorified Souls*, which being exceeding active as they are *Spirits*, but exceedingly more active as they are *glorified Spirits*, will require Bodies *sui- tably* strong and vigorous, such as can support *their Joys*, express their *Activities*, and keep Pace with *their rapturous Emotions* ; to do which will require a mighty *Firmness* and *Vigor* of Temper. Since therefore at the Resurrection God will fit and adapt our *Bodies* to the utmost Activity of our *glorified Spirits*, they must necessarily be supposed to be endued with unspeakable *Strength* and *Agility*, upon which account they are called by the ancient *Hebrews*, *Eagles Wings*, upon which they suppose our *glorified Souls* shall be able to fly as fast and as far as they please ; and this I am apt to

think is intimated in that Passage of Saint *Paul*, 1 *Thess.* iv. 17. *And they that are alive*, and whose Bodies are chang'd in the State of the Resurrection, *shall be caught up in the Clouds, to meet the Lord in the Air*; the Meaning of which is, not that they shall be snatched up from the Earth by any *external Cause or Agent*, but that their Bodies being changed into pure ætherial Flame, they shall of their *own Accords* ascend in them, as in so many fiery Chariots, to the Throne of their Redeemer in the Clouds; and from thence, when the *Judgment* is concluded, shall as nimbly ascend with him thro' all those spacious Fields of Air and Æther that lie between that and the eternal Paradise of Blessedness; for that they shall be *caught up* by *Angels*, as some imagine, I see no reason to think, since our Saviour himself assures us, that at the Resurrection they shall be *ἐσάγγελαι*, and therefore shall not *need* their Help in this *angelified* State, either to waft them up into the Air, or from thence into the Heaven of Heavens; and if by their *own Activity* they shall be able to perform so vast a Flight as it is from the *Earth* into the uppermost Region of the *Air*, and from thence into the *supreme Region* of everlasting Glory, we may from thence collect what a vast Power they will be endued with at their *Resurrection*; but this is most certain, that then they shall be perfectly released from all dolorous *Passion*, and continue in perfect *Strength and Health*, and *Vigor* for ever; so that whereas now our Bodies are exceeding *weak and passive*, a kind of walking Hospitals of Pains, Infirmities and Diseases, the time will come when
our

our *Souls* shall be accommodated with a much more *easy* and *convenient*, as well as *glorious Habitation*, wherein it shall for ever forget those dismal Cries, O my Head, my Heart, my Bowels, and enjoy everlasting *Rest* and *Freedom* ; now she is in a *travelling* Condition, and the *Inn* she lodges at is *mean* and *inconvenient*, her Provision is coarse, her Bed hard, and her Rest continually interrupted with Noise and Tumult ; but when she is once got home to her own House, her *House not made with Hands, eternal in the Heavens*, she shall there live in perfect *Ease* and *Pleasure*, free from all the Annoyances of Flesh and Blood, from all the Disturbances of Pain and Sickness, and from all the Toil and Fatigue, the Noise and Hurry of this mortal Condition, and with splendid *State*, delicious *Fare*, soft and quiet *Repose*, recompence herself a thousand-fold for all her present *Travel* and *Weariness*.

IV. and lastly, the Bodies of *good Men* will be changed from *corruptible* and *mortal*, into *incorruptible* and *immortal*. So ver. 42, 43. *It is sown in Corruption, it is raised in Incorruption ; and this Corruptible must put on Incorruption, this Mortal must put on Immortality ; i. e.* whereas this Body which we lay down hath in the very Constitution of it the Seeds of *Mortality* and *Corruption*, at the Resurrection it shall spring up into an *incorruptible* and *immortal* Substance, perfectly *refined* from all mortal and corruptible Principles ; for so our Saviour pronounces of those who shall be accounted worthy to attain to his blessed Resurrection, that *they cannot die any more*, Luke xx. 36. which is a plain Argument that our mortal Body shall be not

merely *varnished* and *gilded* over with an *external* Glory and Beauty, but that all *inward* Principles of Corruption shall be utterly *purged* out of its *Nature*, so that it shall not be preserved immortal merely by the Force of an *external* Cause, but be so far immortal in it *self*, as not to have any Tendency to Death in its *Nature* and *Constitution*; for either it will be so *liquid*, that should its Parts be separated by any external Violence, like the divided *Æther* they will immediately close again, or else so *firm* and *compact*, that no external Violence will be able to divide them; and thus having no *Alloy* of corrupt Principles in its *Nature*, no Quarrels or Discords between *contrary Qualities*, and being perpetually acted by a most *happy, sprightly, and vivacious Soul*, which will every Moment diffuse a vast Plenty of Life and Vigor throughout all its Parts, it will be also secure from all *inward* Tendencies to *Mortality*; and being thus fortified both *within* and *without* against all Attempts towards a *Dissolution*, what should hinder it from living for ever and flourishing in *immortal Youth*? And thus I have endeavoured to give an Account of the happy Changes which *good* Mens Bodies will undergo in the general Resurrection.

But tho' they shall all of them be raised with unspeakable *Advantages* and *Improvements*, yet it is apparent from this, 1 Cor. xv. that they shall vastly *differ* in the Degrees of their Glory; so ver. 41. *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another in Glory: So also is the Resurrection of the Dead; i. e. as the Sun is more glorious than the Moon, the Moon than the Stars,*

Stars, and one Star than another, so shall our Bodies at the Resurrection be array'd with *different* Degrees of Glory ; and doubtless these *Differences* of *Glory* in our raised Bodies will arise from those *different* Degrees of *Perfection* to which their respective Souls have arrived ; for the more *perfect* those *Souls* are, the more *improved* and *accomplished* *Bodies* they will require, because according as they rise in *Degrees* of *Perfection*, their Powers will be enlarged, and their Faculties rendered more active, and consequently will require Bodies more active and powerful ; and therefore since at the Resurrection God will *accommodate* every *Soul* with a *Body* suitable to it in its *utmost* Exaltations and Improvements, we may reasonably conclude, that the several Bodies that are raised shall be more or less *glorious*, as the several Souls to which they appertain are more or less advanced in *Degrees* of *Perfection* ; for the *Fitness* and *Congruity* of Souls to glorified Bodies consists in their *mortal Perfection* ; and if upon an impossible Supposition, a *wicked Soul* should be mistaken for a *pious* one, and thrust into a *glorified Body*, it would not know what to do with, or how to behave itself in it, but like a *Swine* in a Palace, would soon be weary of its Habitation ; and impatiently long to be restored to its beloved *Stye* and *Mire* ; for a glorified *Body* is an Instrument proper only for a glorified *Soul* to act and work with ; it is purposely *framed* and *composed* for Contemplation and Love, for Joy, and Praise, and Adoration ; and what should a *vicious Soul* do with such a *Body*, to whom those heavenly Exercises it was designed for are unnatural ?

tural ? It is *Piety* and *Virtue* that fits and disposeth a Soul to animate and act in a *glorified Body* ; and therefore I am apt to think, that as the *animal Disposition* of our *Soul* doth now co-operate with the divine Providence in the *forming* its *animal Body* in the *Womb*, so that *divine* and *spiritual Disposition* which the Soul doth contract before, and improve after its Separation from the Body, will co-operate with the Almighty Power of our Saviour in the *forming* its *new Body* at the *Resurrection* ; and that as by the animal plattick Power of our *Souls* God did first form our *animal Bodies*, so by this spiritual plattick Power of it, which is nothing but its *moral Perfection*, he will hereafter form our *spiritual Bodies* ; and if so, then the more of that *Perfection* the Soul arrives to at the Resurrection, the more it will *spiritualize* and *glorify* its Body ; and so still the more *perfect* it grows, the more it will improve its glorified Body in *Beauty*, *Lustre*, and *Activity* ; so that as thro' a transparent *Glass* we plainly discern the Size and Colour of the *Substance* contained in it ; so perhaps thro' the still increasing Degrees of the *Body's Glory*, the Degree and Size of the *Soul's Perfection* will appear. But whether this be true or no, which I confess is only my *Conjecture*, thus much is certain, that the Bodies of Men will be raised with different *Degrees* of *Gloiy* ; and therefore since we are assured that the great *End* of the last Judgment will be to distribute to every one according to his Works, we have sufficient Reason to conclude that the *Bodies* will be glorified more or less in *proportion* to the *Perfection* of their *Souls*.

And

And thus I have endeavoured to give a brief Account of those happy Changes which *good* Mens Bodies must undergo at the *Resurrection*: I proceed therefore in the next Place to shew the wonderful Change that will then also be made in the Bodies of *wicked* Men ; in which I shall be very brief, because we have but a very short and general Account of it in Scripture, where we are only told that they shall *awake to everlasting Shame and Contempt*, Dan. xii. 2. and that they *shall come forth to the Resurrection of Damnation*, John v. 28. and that upon their Resurrection they shall be *judged according to their Works*, and *cast into the Lake of Fire*, Rev. xx. 13, 15. From whence it is apparent, that they shall be raised for no other *End* but to be *punished*, to endure the Vengeance which shall then be rendered to them, even the Vengeance of *eternal Fire*; for that will be their Doom; *Depart, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*. Since therefore their Resurrection will be only in order to their being fetched from *Prison* to *Judgment*, and sent from *Judgment* to *Execution*, to be sure their Bodies will be raised in full *Capacity* to suffer the fearful Execution of their Doom; that is, with an exquisite *Sense* to feel, and an invisible *Strength* to sustain the Torment of eternal Fire; for since they must suffer for ever, they must be raised both *passive* and *immortal*, with a *Sense* as *quick* as *Lightning* to perceive their Misery, and yet as durable as an *Anvil* to undergo the Strokes of it, which to all *Eternity* will be repeated upon them without any *Pause* or *Intermission*; thus shall they be raised

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fed with a most *vivacious* and *everlasting* Sense of Pain, that so they may ever feel the Pangs of Death without ever dying. So St. Cyril, *Catech. illum.* 4. p. 26. δι' ἁμαρταλοῖ αἰώνια λαμβάνεσι σώματα ἵνα εἰς αἰῶνας τῶν ἁμαρτημάτων ὑπομείνασι τὴν βάσανον, i. e. wicked Men shall be cloathed with *eternal Bodies*, that in them they may suffer the eternal Punishment of their Sins, and so they shall have *Strength* to suffer as long as Vengeance hath *Will* to *inflict*; and therefore since it is the Will of divine Vengeance that they should suffer *eternal Fire*, the divine Power will furnish them with such Bodies as shall be able to *endure* everlasting scorching in that Fire, without being ever consumed by it; for at their *Resurrection* their wretched Ghosts shall be fetched out of those invisible *Prisons* wherein they are now reserved in Chains against the Judgment of the great Day, to suffer in *that Body* wherein they sinned; and that therein they may be capable of lingering out an Eternity of Torment, they shall be *re-united* to it in such a *fatal* and *indissoluble* Bond, as neither *Death* nor *Hell* shall ever be able to unloose. And this is all the Account we have from Scripture concerning the Change that shall be made by the Resurrection in the Bodies of *wicked Men*, viz. that from *weak* and *corruptible* Bodies they shall be changed into *vigorous* and *incorruptible* ones, and be endued with a quick and everlasting Sense of all that everlasting Punishment which they are raised to endure.

Thus having given an Account at large of this *second regal Act* which our blessed Saviour is yet to perform, viz. *raising the Dead*, I proceed to the

III. and

III. and last, *viz.* his *judging the World*; in treating of which great and fundamental Article of our Faith, I shall endeavour,

First, To prove the *Truth* of the Thing, that our blessed Saviour *shall* judge the World.

Secondly, To give an Account of the *Signs* and *Forerunners* of his coming to judge it.

Thirdly, To shew the *Manner* of his coming.

Fourthly, To explain the whole *Process* of his *Judgment*.

I. I shall endeavour to prove the *Truth* of the thing, *viz.* that our Saviour *shall* judge the World; than which there is no one Proposition more frequently and plainly asserted in holy Scripture; thus *Acts* xvii. 31. we are told, that *God hath appointed a Day in which he will judge the World in Righteousness by the Man whom he hath ordained*; and that this Man is Jesus Christ, we are assured, *Acts* x. 42. *And he commanded us to preach unto the People, and to testify, that it is he which was ordained of God to be the Judge of Quick and Dead.* So also *2 Tim.* iv. 1. *I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing, and his Kingdom.* And accordingly we are told, that *we shall all stand before the Judgment-seat of Christ*, *Rom.* xiv. 10. *And all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad,* *2 Cor.* v. 10. And to the same purpose our Saviour himself tells us, that *the Father judgeth no Man*, that is, immediately, *but hath given all Judgment to his Son*; and afterward he gives the reason of it,
because

because he is the Son of Man, John v. 22, 27. that is, because he dutifully comply'd with his Father's Will, in chearfully condescending to cloath himself in human Nature, and therein to offer up himself a willing Victim for the Sins of the World. For so Rev. v. 9, 12. *Worthy is he alone to receive the Book* (of Judgment) *and to open the Seals thereof, because he was slain, and hath redeemed us to God by his Blood: Worthy is the Lamb that was slain to receive the Power, and Honour, the Glory and Blessing*, appendent to his high Office of judging the World. From all which it abundantly appears, that this great Action of judging the World is to be performed by *Christ*. I proceed therefore to the

Second general Head I propos'd to treat of; which was, to give an Account of the *Signs and Forerunners* of his coming to *Judgment*. For before he actually appears, he will give the secure World a fearful Warning of his coming, by hanging out to its publick View a great many horrible Signs and Spectacles; for thus the Prophet, Joel i. 30, 31. *I will shew Wonders in the Heavens, and in the Earth, Blood, and Fire, and Pillars of Smoke; the Sun shall be turned into Darknes, and the Moon into Blood before the great and terrible Day of the Lord*. Which Prophecy of his is particularly exemplified by our Saviour; *Immediately after the Tribulation of those Days shall the Sun be darken'd, and the Moon shall not give her Light, and the Stars of Heaven shall fall, and the Powers of the Heavens shall be shaken; and then shall appear the Sign of the Son of Man in Heaven*, Matth. xxiv. 29, 30. And more particularly, Luke xxi. 11, 25. *Great Earth-*

Earthquakes shall be in divers Places, and Famines, and Pestilences, and fearful Sight; and great Signs shall there be from Heaven; and there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Distress of Nations, with great Perplexity, the Sea and the Waves roaring; and then it follows, then shall they see the Son of Man coming. It is true this Prophecy of our Saviour immediately respects the Destruction of *Jerusalem*, and was in part accomplished in it, several of these very Signs being a little before the Calamity of that City actually exhibited to the publick View of the World, as both *Josephus* and *Tacitus* assure us; and several others of them were exhibited immediately after the Tribulation of those Days, in that prodigious Eruption of the *Vesuvius* in *Campania*, the woful Effects whereof were felt not only in *Rome* and *Italy*, but in a great Part of *Africa*, in *Syria*, *Constantinople*, and in all the adjoining Countries; *vid. Dion. Cass. lib. 66. 68.* But it is apparent that our Saviour here prophesies of the Judgment of *Jerusalem*, as it was a Type and Representation of the general Judgment; so that tho' his Prophecy respects *Jerusalem's* Doom immediately, yet thro' this it looks forward to the final Doom of the World; and therefore as in foretelling the former he prefigures the latter, so in foretelling the foregoing Signs of the latter; and since he here intended the Signs of *Jerusalem's* Dooms-day, only for Types and Figures of those Signs which shall fore-run the Dooms-day of the World; and seeing that Types have always less in them than are in the Things which they typify and prefigure, there is no doubt but

but those Signs which shall forerun the last Judgment will be much more *eminent* and *illustrious* than those of *Jerusalem's* Judgment, which were intended only to *typify* and *prefigure* them ; and accordingly St. *Jerom* tells us of an ancient *Tradition* of the *Jewish* Doctors (to which our Saviour in this Prediction seems plainly to refer) that for *fifteen* Days together before the *general* Judgment there shall be transacted upon the Stage of *Nature* a continued Scene of fearful *Signs* and *Wonders*, the *Sea* shall swell to a prodigious Height, and make a fearful Noise with its tumbling Waves, the *Heavens* shall crack Day and Night with loud and roaring *Thunders*, the *Earth* shall groan under hideous *Convulsions*, and be shaken with quotidian *Earthquakes*, the *Moon* shall shed forth purple Streams of discoloured Light, the *Sun* shall be cloathed in a dismal Darknes, and the *Stars* shall shrink in their Light, and twinkle like expiring Candles in the Socket, the Air shall blaze with portentous *Comets*, and the whole *Frame* of *Nature* like a Funeral Room, shall be all hung round with Mourning and with Ensigns of Horror ; and when these *fatal Symptoms* appear upon the Face of the Universe, then shall the Inhabitants of the Earth mourn, and the Sinners in *Sion* shall be horribly afraid, being loudly *forewarned* by these astonishing Portents of the near Approach of their *everlasting Doom*. Having thus briefly shewn what shall be the Signs of our Saviour's coming to Judgment, I proceed to

III. The *third* general, which was, to shew the *Manner* and *Circumstances* of his coming ; and here we will first consider the *Place* from whence he

he is to come. Secondly, the *State* in which he is to come. Thirdly, the *Carriage* on which he is to come. Fourthly, the *Equipage* with which he is to come. Fifthly, the *Place* to which he is to come.

I. The *Place* from which he is to come, which is no other than the *highest Heavens*, where he now lives and reigns in his exalted and glorified Humanity ; for *him must the Heavens receive till the time of the Restitution of all things*, Acts iii. 21. in that bright Region of eternal Day, that Kingdom of Angels, and of *Spirits of just Men made perfect*, he is to reign in Person till the last and terrible Day ; and from *thence* he is to begin his Circuit, when he comes to keep his general Affizes upon Earth ; for he is to be *revealed from Heaven with his mighty Angels*, 2 Theff. i. 7. and to *descend from Heaven with a Shout*, 1 Theff. iv. 16. So that in the Close of those dreadful Alarms which he will give the World by the preceding Signs of his coming, he will arise from his *imperial Seat* at his Father's Right-hand, and descend in Person from those high Habitations of inaccessible Light, and every *Eye shall see him* as he comes shooting like a Star from his Orb, and the Sight of him shall affect the whole World with unspeakable *Joy* or *Consternation* ; the *Righteous* when they see him shall lift up their Heads and *rejoice*, because they know he is *their Friend*, and brings the Day of *their Redemption* with him, *they shall congratulate his Arrival*, and welcome him from Heaven with Songs of Triumph and Deliverance ; but as for the *Wicked*, they shall *shriek and lament* at the Sight of him, as being conscious to themselves that by a thousand Provocations they have render'd him
their

their implacable *Enemy* ; the Sense of which will cause them to exclaim in the bitter Agonies of their Souls, “ O yonder comes he whose *Mercies* we
 “ have spurned, whose *Authority* we have de-
 “ spised, whose *Laws* we have trampled on, and
 “ all the Methods of whose *Love* we have utterly
 “ baffled and defeated ; and now forlorn and mi-
 “ serable that we are, how shall we abide his Ap-
 “ pearance? or whither shall we flee from his Pre-
 “ sence? O that some Rock would fall upon us,
 “ or that some Mountain would be so pitiful as
 “ to swallow us up and bury us from his Sight for
 “ ever ; but wo are we ! within these few Mo-
 “ ments the Rocks and Mountains will be gone,
 “ the Heavens and Earth will melt away, and
 “ nothing will be left besides ourselves for his fiery
 “ Indignation to prey on.” Thus shall the *Sight* of
 the *Son of Man*, descending from his Throne in the
 Heavens to judge the World, inspire his *Friends*
 with unspeakable *Joy*, and strike his *Enemies* with
Terror and *Confusion*.

II. We will consider the *State* in which he is to come, which shall be *far different* from that in which he came sixteen hundred Years ago ; then he came in an *humble* and *despicable* Condition, clouded with Poverty and Grief, and oppressed with all the *innocent Infirmities* of human Nature ; but at the last Day he shall come in his *glorified State*, cloathed in that celestial Body which he now wears at the Right-hand of God. For so *Acts* i. 11. the Angel assures his Disciples, *This same Jesus which is taken up from you into Heaven, shall so come in like manner*

manner as you have seen him go into Heaven ; that is, he shall return to Judgment in that self-same glorified Body wherein you now see him ascend ; and what a glorious one that is, we may partly learn from that majestick Description of it, *Rev. i. 13, 14, 15, 16. In the midst of the seven Candlesticks was one like the Son of Man, his Head and his Hair were white like Wool, as white as Snow, his Eyes were as a Flame of Fire, and his Countenance was as the Sun shining in its Strength.* And partly from his *Transfiguration* on the Mount, which was but a short *Essay* and *Specimen* of his *Glorification* ; for it is said that *his Face did shine like the Sun*, and that *his Raiment was white as the Light*, white with those Beams of Glory which from his transfigur'd Body shone thro' all his Apparel, *Matt. xxii. 2.* When therefore he descends from Heaven to judge the World, it shall be with this *glorified* Body, this Body of *pure* and *immaculate* Splendor, with its Hair shining like Threads of Light, its Eyes sparkling with Beams of Majesty, and its Face displaying a most beautiful Lustre, and its whole Substance shedding forth from every Part a dazzling Glory round about it ; and this I conceive is that which he himself calls *his own Glory*, *Luke ix. 26. When he (i. e. the Son of Man) shall come in his own Glory*, that is, the Glory of that illustrious heavenly Body wherein he is now array'd ; besides which *bright and luminous Robe*, in which like a meridian Sun he shall visibly shine over all the World, the afore-cited Text tells us, that he shall also come *in the Glory of his Father* ; by which I conceive is meant that which the *Hebrews* call the *Shechinah*, and the Scripture *the Glory of the Lord*, viz. a Body

of bright shining Fire, in which the Lord was especially present, and with which, as the Psalmist expresseth it, *he covered himself as with a Garment*, Psal. civ. 2. For in 2 *Thess.* i. 8. we are told, that *he shall be revealed from Heaven with flaming Fire*. And so he descended on the Mount in Fire, *Exod.* xix. 18. and that Fire is called *the Glory of the Lord*, *Exod.* xxiv. 17. That Fire therefore in which our Saviour shall *be revealed from Heaven*, seems to be of the same Nature with that fiery *Shechinah*, or visible Glory of the Lord, in which he descended on Mount *Sinai*, tho' doubtless it will be far more glorious, as being designed to adorn a far more glorious Solemnity; and this *Glory* being added to the *natural* Brightness and Splendor of his glorified Body, will cause him to *outshine* the Sun, and drown all the Lights of Heaven in the conquering Brightness of his Appearance; so that when he comes forth from his æthereal Palace, and appears upon the Eastern Heaven, that immense Sphere of *visible Glory* which will then surround him, will in the twinkling of an Eye spread and diffuse itself over all the Creation, and cause both the Heavens and the Earth to glitter like a flaming Fire.

III. Thirdly, We will consider the *Carriage* on which he is to come, which, as the Scripture tells us, shall be a *Cloud*; so *Acts* i. 11. the Angels tell his Disciples, who stood gazing after him as he was ascending into Heaven, *This same Jesus which is taken from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven*. Now if you would know how that was, the 9th Verse will inform you, where it is said, that *he was ta-*
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ken up, and a Cloud received him out of Sight ; and therefore as he ascended into Heaven on a Cloud, so in like Manner he shall from thence descend upon a Cloud also ; and accordingly our Saviour himself declares, that *we shall see the Son of Man coming on the Clouds of Heaven in Power and great Glory*, Matth. xxiv. 30. So also Matth. xxvi. 64. *Hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* And in this very Manner do the Jews expect the Coming of their Messias, as appears by that Gloss of one of their ancient Masters on Dan. vii. 10. *Si meruerint Judæi veniet in nubibus cœli ;* which Raymund. Pug. fig. thus explains : *If ever the Jews deserve that the Messias should come, he shall come gloriously, according to the Prophet Daniel, that is, in the Clouds of Heaven.* And then he tells us farther, *Ideo moderni Judæi dicunt Messiam non venisse quia non viderunt cum venire in nubibus cœli : Therefore do the modern Jews say, that the Messias is not yet come, because they never saw him coming in the Clouds of Heaven.* And it seems very probable that the great Offence which the High Priest took at our Saviour's saying, that *they should hereafter see him coming in the Clouds of Heaven*, Matth. xxvi. 64, 65. was this, that it was a Tradition among them that the Messias should so come, and that therefore he look'd upon that Saying of our Saviour as a *blasphemous Pretence* to his being the Messias ; as much as if he should have said, tho' I have done enough already to convince you that I am the Messias, yet you shall hereafter see that very Sign of my being the Messias upon which you so much depend, and without which

you will not believe, viz. *my coming in the Clouds of Heaven* ; which therefore I am apt to think is *the Sign of the Son of Man in Heaven* of which our Saviour speaks, *Matt. xxiv. 30.* for so not only the *Jews* do character their Messias, but also the *Heathen* their Gods cloathed in a *Cloud*. Thus *Homer*, *Iliad lib. 5.* represents God coming to *Dio-medes* ἐφέλην εἰς βόθρ' ὅσσ' with his Shoulders wrapped in a *Cloud*. And so also *Virgil* represents *Jupiter* coming to assist *Æneas*, *Æn. 7.*—*Radiis ardentem lucis & auro ipse manu quatens ostendit ab æthere nubem*, i. e. *shewing him a Cloud of Heaven flaming with Rays of Light and Gold*. So that to appear in *Clouds*, it seems, was look'd upon both by *Jews* and *Gentiles* as a divine Sign and Character ; and accordingly this Sign was given by our Saviour to the *Jews*, in that glorious Representation of a *Captain*, with his Legions issuing out of the *Clouds* a little before the Destruction of *Jerusalem*, recorded at large both in *Josephus* and *Tacitus*, and will hereafter be given to the whole World in a far more glorious manner at the opening of the Day of Judgment ; for then, as the Psalmist expresses it, he will *make the Clouds his Chariot*, and ride down from the Heavens on them in a triumphal Procession, shining with unspeakable *Glory* and *Majesty* ; so that as when he *ascended* a bright and radiant *Cloud* was prepared to receive and carry him up to the Seat of the Blessed, so when he *descends* there will be a vast Sheet of condensed *Æther*, in the Form of a *radiant Cloud* (and such it is probable was that on which he *ascended*) prepared to receive him, and to waft him down from above to the Place appointed for the

general

general Affizes. And this very *Cloud*, or bright *æthereal Substance*, on which he shall come, will perhaps be that *Throne of Glory* in *Matt. xxv. 31.* on which he shall sit whilst he is administering Judgment to the World; for this Substance being not only *naturally luminous*, but also *accidentally illuminated* from the Sun of Righteousness, whom it bears, will to be sure be sufficiently glorious to deserve the Name of a *Throne of Glory*.

IV. Fourthly, We will consider the *Retinue* and *Equipage* with which he shall come; which, as this Scripture tells us, will consist of innumerable Myriads of *Saints* and *Angels*; for immediately upon the Notice that he is going down to solemnize the general Judgment, all those *blessed Spirits* of just Men made perfect, whom he hath redeemed and glorified from the beginning of the World, shall forsake their Mansions of Glory to attend him in his Progress; for so *Enoch prophesied of old*, *Behold the Lord comes with ten thousand of his Saints to execute Judgment on the Ungodly*, *Jude 14, 15.* and that by these *ten thousand* he means the whole Body of the Church triumphant, is evident by that Passage of *St. Paul, 1 Thess. iii. 13.* where he prays that they might be established in their Christian Course till the Coming of the Lord Jesus with all his Saints; and indeed, since they are all to re-assume their Bodies, and to be made *Partakers* of the glorious *Resurrection*, it is necessary that they should all come down along with him, and return to this *Earth*, where the *old Matter* of those Bodies lies, wherein they are to be re-invested; and to this illustrious *Retinue* of glorified *Saints* shall be joined the heavenly Hosts of the holy *Angels*; for so

Christ himself tells us, *that he shall come in his own Glory, and in his Father's, and of his holy Angels*, Luke ix. 26. and *that he shall come in his Glory, and all his holy Angels with him*, Matt. xxv. 31. And St. Paul tells us, *that he shall be revealed from Heaven with his mighty Angels*, 2 Theff. i. 2. And as the *Angels* shall come down along with him, so in all Probability they shall come in a *glorious Appearance*, cloathed in bright *æthereal Bodies*; in which, to adorn the Triumphs of that glorious *Day*, they shall be conspicuous to all the Inhabitants of the Earth; neither shall their coming with him be only for *Shew and Pomp*, but the Scripture plainly tells us, *that they shall minister to him in that great Transaction*; for at his issuing forth from the Heaven of Heavens, these mighty Hosts of *Angels* shall *march before him*, with the *Arch-Angel* in the head of them, who with a mighty Voice or Sound, like that of a *Trumpet*, shall send forth an *awakening Summons* to all the Inhabitants of the Grave to come forth and appear before the Judgment-Seat; at which tremendous *Voice*, which with an *all-enlivening Power* shall be reverberated thro' all the Vault of *Heaven*, and penetrate the most secret Repositories of the *Earth*, the *Dead* shall *rise*, and the *Living* shall be *chang'd* and *transfigur'd*; and all shall be set before the dread Tribunal, to undergo their *Trial*, and receive their *Doom*; for so 1 Theff. iv. 16. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and the Trump of God; and the Dead in Christ shall rise first*. And in 1 Cor. xv. 52. the Resurrection of the Dead is made the Consequence of the sounding this Trumpet; *for the*
Trumpet

Trumpet shall sound, and the Dead shall be raised incorruptible. And so also *Matth. xxiv. 31.* our Saviour tells us, that at his coming on the Clouds of Heaven, he will *send his Angels with a great Sound of a Trumpet, and they shall gather together his Eleēt from the four Winds.* From whence it is evident, that the *Angels* then *minister* to him to *raising* the Dead, and assembling them to Judgment; and hence that which is called the *Voice* of the *Arch-angel* in the above-cited *1 Thess. iv. 10.* is elsewhere called *the Voice of the Son of God*, *John v. 25.* because as it will be animated by his *Power*, so it will be pronounced by his *Authority*; and as they shall *minister* to him in *raising* the Dead to be judged, so shall they also in *executing* his Sentence and Judgment; for so *Matth. xiii. 41, 42.* he tells us, *the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity, and shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth.* From whence it is evident, that when he hath pronounced Sentence on the *Workers of Iniquity*, he will by the *Ministry* of his *Angels* chase them into that everlasting *Fire* whereunto he hath *doomed* and *devoted* them; thus when he comes to judge the World, all his holy *Angels* shall come with him, and that not only to contribute to the *Glory* and *Splendor* of his Circuit, but also to *minister* to him in his Judgment; so that his *Retinue* shall consist of all the *Inhabitants* of *Heaven*, who shall all come forth together with him, and bear him company in this his *triumphant Progress* thro' the Skies; by which we may easily imagine what an *amazing Spectacle* his coming

down from Heaven will be to the Inhabitants of the Earth, when they shall see him descend from his *imperial Seat*, far above the starry Skies, with all the *Trained-Bands* of Heaven about him, the *Captain* of the angelical Host in the Front of innumerable *Angels* marching before him, and with his mighty *Trump* ringing a Peal of Thunder thro' the Universe, and with Ten Thousand Thousands of the *Spirits* of just Men made perfect, following after him with *Crowns* of Glory on their Heads, and Songs and *Hallelujahs* in their Mouths. O blessed Jesu! how will this glorious and dreadful Sight confound thy *Enemies* and ravish thy *Friends*, make those that *bate* thee tremble and gnash their Teeth, and those that *love* thee lift up their Heads and shout for Joy!

V. and lastly, We will consider the *Place* to which he is to come; concerning which all that is certain from Scripture is this, that when he comes down from Heaven he will fix his Throne or Judgment-Seat in the *Air*, at such a convenient distance from the Earth as shall render him *visible* to all its Inhabitants; for so 1 *Thess.* iv. 17. it is said of the Righteous, that after their being *raised* or *changed*, they shall be *caught up in the Clouds*, to meet the Lord in the *Air*; which is a plain Argument that the Lord will sit in Judgment on them in the *Air*, since thither they will be caught up to him after they are *raised* and *judged*; thus in that very *Air*, which is now the Seat of the Devil's Empire, shall Christ fix his Throne, to manifest to all the World the Consummation of his *Victory* over the Powers of Darkneis; there shall he sit in Majesty and Glory, where now the Devil and his *Angels* reign, and
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in the publick View of the World shall, even in their own Dominion, *spoil those bellifh Principalities and Powers* ; and having chain'd them at his Chariot-wheels, *make a skew of them openly, triumphing over them* ; there where they now *domineer and tyrannize* over this wretched World, shall he set his Foot upon their *Necks*, and from thence shall he tread them down into *everlasting Darknefs and Despair* ; thus, that he may expose himself to the more publick *View*, and the Devil to the more publick *Shame and Confusion*, he will chuse to keep his general Affizes in the *Air* ; being therefore arrived into the airy Regions, after a long and glorious Progress from the highest Heaven, there he shall sit down upon the *Throne of his Glory* (as some think) over against Mount Olivet, the Place from whence he ascended, whither all People, Nations, and Languages, shall be gather'd before him to receive their everlasting *Doom*. And now let us imagine with ourselves, in what a *glorious and tremendous Majesty* he will appear to the World from his Judgment-Seat, whence every Eye shall see him shine in his *own*, his *Father's*, and his *Angel's Glory*, who in a bright *Corona* shall sit round about him, like so many Stars about a Sun ; and where, as the Prophet *Daniel* describes him, *chap. vii. ver. 9, 10.* he shall exhibit himself to publick View, cloathed in *Garments as white as Snow*, with the *Hair of his Head like the pure Wool*, sitting on a *Throne like the fiery Flame*, and its *Wheels as burning Fire*, with a *fiery Stream issuing out from before him*, and *thousand Thousands* ministering unto him, and *ten thousand times ten thousand* standing before him, whilst the Judgment is set and the Books

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are open'd. And thus I have given a brief Account from Scripture of the *Manner and Circumstances* of his coming ; from whence I proceed to the

IV. and last general I propos'd to treat of, *viz.* to explain the whole *Process* of this *Judgment*. And that we may proceed herein the more distinctly, we will consider it with respect to those twofold Objects, *viz.* the *Righteous* and the *Wicked*, about which it is to be exercis'd ; for it is plain from Scripture that they are not to be judg'd *promiscuously*, one among another as they come ; but the *Sheep* are to be separated from the *Goats*, the *Good* from the *Bad* ; and to be try'd and sentenc'd *apart* from one another, *Matth. xxv. 32, 33.* And he, *i. e.* the Son of Man, *shall separate them from one another as a Shepherd divideth his Sheep from the Goats ; and he shall set the Sheep on his Right-hand, and the Goats on the Left.* In which Separation the *Precedency* will be given to the *Sheep*, or *Righteous*, who are to be judged *first* ; for so the Scripture assures us, that *the Dead in Christ are to rise first* ; and that after they have undergone their *Judgment*, they are immediately to be wafted up into the Air, there to meet the Lord, and to sit as *Assessors* with him in that Judgment which he shall afterwards pass upon the *Wicked* ; *vid. 1 Thess. iv. 15, 16, 17.* compared with *1 Cor. vi. 2.* In explaining therefore the *Process* of this *Judgment*, we will treat of it in the same Order wherein it will be transacted, beginning first with the *Judgment* of the *Righteous* ; in which, according to the Scripture-account of it, there are these five things imply'd, 1. Their *Citation*, or *Summons*. 2. Their personal *Appearance* before the Judgment-Seat.

3. Their

3. Their *Trial*. 4. Their *Sentence*. 5. Their *Assumption* into the Clouds of Heaven.

I. This Judgment of the *Righteous* includes their *Citation*, or *Summons*; which, as was observ'd before, is to be performed by the *Voice* or *Trump* of the *Arch-angel*, i. e. by an *audible Shout* or *Noise* made, by the Prince of *Angels*, and sounding throughout the Universe like the mighty Blast of a *Trumpet*; for as it was anciently the Manner of Nations to gather their Assemblies by the Sound of a *Trumpet*, so by the same Sound the Scripture tells us God will assemble the World of Men to Judgment; and that this shall be a real *audible Sound*, like that of a *Trumpet*, tho' proceeding from no other Instrument than that of the *Archangel's Mouth*, I see no reason to doubt, because with such a Noise we read God did descend upon Mount *Sinai*, *Exod. xix. 16.* and why may we not as well understand the one in a literal Sense as the other, it being no more improper in the *nature* of the thing for God to proclaim by such a Sound his coming to *judge* the World, than it was his coming to give *Laws* to *Israel*? But then together with this mighty *Voice* or *Trump* of the Archangel, there shall proceed from Christ a divine *Power*, even his *Holy Spirit*, by which he raised himself from the Dead; by whose omnipotent Agency all those holy *Relicks* of the Bodies of his *Saints*, which are now scatter'd about the World, shall be *gathered up*, *re-united*, and *re-organized* into glorious Bodies; for so the Apostle attributes the Resurrection of our Bodies to the Holy Ghost, *Rom. viii. 11.* *For if the Spirit of him that raised up Jesus from the Dead dwell in us, he that raised up*
Christ

Christ from the Dead shall also quicken our mortal Bodies by his Spirit that dwelleth in us ; and the old Materials of their Bodies being thus re-united and reformed, by the powerful Energy of the Holy Ghost accompanying the Sound of the Archangel's Trump, those saintly Spirits which anciently inhabited them, and which are now come down from Heaven with their Saviour, shall every one re-enter its own proper Body, and animate it with immortal Vigor and Activity ; and whilst the dead Saints are thus arising, those who shall be then living, and have not tasted Death, shall by the same almighty Power be changed, transformed and glorified in the twinkling of an Eye, 1 Cor. xv. 51, 52. which being transacted, they shall all be gathered together, by the Ministry of the holy Angels, from all Parts of the Earth, before the Judgment-Seat of Christ, Matth. xiii. 27. For,

II. This *Judgment* of the *Righteous* doth also include their *personal Appearance* before the Judgment-Seat. What this *Judgment-Seat* will be, hath been briefly hinted before, *viz.* a vast Body of luminous *Æther* condensed into the Form of a bright and radiant Cloud, and placed in the Region of the *Air*, at a convenient distance from the Earth, streaming with Light from every Part, and casting forth an unspeakable Glory ; for which cause it is called *the Throne of his Glory*, and is described by St. *John* to be a *great white, or resplendent Throne*, Rev. xx. 11. out of which *Lightnings and Thunders* are said to proceed, Rev. iv. 5. which implies that it will be a *Cloud*, it being from *Clouds* that *Thunders and Lightnings* do proceed ; and before this glorious *Tribunal*, or bright *Judgment-Seat*, shall

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all the Assembly of the *Righteous* appear, to undergo a *merciful* Trial, and receive a *happy* Doom ; here shall the glorious Company of the *Apostles*, the goodly Fellowship of the *Prophets*, the noble Army of *Martyrs*, the holy *Church* throughout all the World, both militant and triumphant, meet, and in one entire Body present themselves before their *blest* Redeemer ; who looking down from his exalted Throne, shall at one View see all the Congregation of his *Saints* before him, and with infinite Complacency survey the Fruit of the *Travail* of his *Soul*, and the mighty Purchase of his *precious Blood* ; for so the Apostle tells us, that *we must all stand before his Judgment-Seat*, Rom. xiv. 10.

III. This *Judgment* of the *Righteous* doth also include their *Trial* ; for so the Apostle assures us, *We must all appear* (*i. e.* the *Righteous* as well as others) *before the Judgment-Seat of Christ*, that every one may receive the things done in his Body, 2 Cor. v. 10. which plainly implies, that even the *Righteous* shall undergo an impartial *Trial* of their Deeds, that so they may receive a *Reward* proportionable to them. And more expressly, Rom. xiv. 12. he tells us, that *we must every one of us give an account of himself to God* ; and if every one, then to be sure the *Righteous* must as well as the *Wicked* ; not that there will be any *doubt* of the *Righteousness* of the *Righteous* in the Breast of the Judge, to whose all-seeing Eye the darkest Secrets of all Hearts lie open ; but yet for other Reasons it is highly convenient *they* should undergo a *Trial* as well as *others*. As first, for the more *solemn* and
publick

publick Vindication of their wrong'd *Innocence*, that all that Infamy and Scandal with which their malicious Enemies have bespatter'd them, may be wiped off before Men and Angels; and that being affoiled before all the World, they may triumph for ever in a *bright and glorious Reputation*. And secondly, that all those *brave and unaffected* Acts of secret *Piety* and *Charity*, to which none but God and *themselves* were *conscious*, may be brought into the *open Light*, and to their everlasting *Re-nown proclaimed* throughout all the vast Assembly of Spirits; for now we shall see all those *modest Souls* unmask'd, whose *silent and retired Graces* do make so little Shew and Noise in the World, and all their humble *Pieties* and bashful *Beauties*, which scarce any Eye ever saw but God's, shall be exposed to the *publick View* and *general Applause* of Saints and Angels. Thirdly, they shall be tried also for the *Vindication* of God's *impartial* Procedure, in proportioning their *Reward* to their *Virtue*, that so the Degrees of each Man's Proficiency in *Piety* and *Virtue* being exposed to the View of the World by an *impartial Trial*, Angels and Men may be convinc'd that in distributing the different Degrees of *Happiness*, the Almighty Judge is no way *biassed* by a fond *Partiality* or *Respect* of *Persons*, but that he proceeds upon *immutable Principles* of *Justice*, and doth exactly *adjust* and *balance* his *Rewards* with the Degrees and Numbers of our *Deserts* and *Improvements*; that so even those that are set *lowest* in those blessed Forms and Classes of glorified Spirits, may not *envy* those that are above them, or *complain* that they are advanc'd no higher; but every one may chearfully acknowledge

ledge himself to be plac'd where he *ought* to be, as being fully convinc'd that he is only so many Degrees inferior to others in *Glory*, as they are superior to him in divine *Graces* and *Perfections*. Fourthly, and lastly, the *Righteous* shall undergo this *Trial* for the more glorious Manifestation of the divine *Mercy* and *Goodness*; for which Reason I am apt to think, that even their *Sins* of which they have dearly and heartily repented, shall in this their *Trial* be *exposed*, and brought upon the Stage, that so in the free Pardon of such an infinite Number of them, the whole Congregation of the Blessed may behold and admire the *infinite* Extent of the *divine Mercies*, and be thereby the deeper affected with, and more vigorously excited to celebrate with Songs of Praise the Goodness of their *merciful Judge*. For these Reasons the Wise Man tells us, *Eccles. xii. 14.* that *God shall bring every secret thing to Judgment, whether it be good, or whether it be evil*; which Proposition being universal, must extend to the *Righteous* as well as to the *Wicked*; but yet though their Sores shall be then laid open, it shall be done by a *soft* and *gentle* Hand, by a *serene Conscience*, and a *smiling Judge*; who, without any *angry Look*, or *severe Reflection*, or any other Circumstance, but what shall contribute to the Joys and Triumphs of that Day, shall read over all the *Items* of their Guilt, and then *cancel* them for ever. For,

IV. This *Judgment* of the *Righteous* doth also include their *Sentence*. Altho' to us, whose Operations are so slow and leisurely, by reason of the Unweildiness of these fleshly Organs with which we act, such a *particular Trial* as hath been before described, of such an infinite Number of Men and Women,

Women, may seem to require an unreasonable *Length of Time*; yet if we consider, that then both the *Judge*, and those who are to be *judged*, shall be array'd in *spiritual Bodies*, in which they will be able to act with unspeakable *Nimbleness* and *Dispatch*, we shall find, that a *little Time*, comparatively, may very well suffice for so great a Transaction; for the *Judge* being one that can attend to *infinite Causes* at once without any Distraction, and they who are to be *judged* being, by reason of their *Spirituality*, in a Condition to attend to every *one's* Trial while they are undergoing their *own*, I see no reason we have to imagine that they shall be tried *successively* one after another; and if not, why may we not suppose that we shall all be tried *together* at the same time, and consequently that the Trial of *all* may be transacted in as *short* a time as the Trial of *one*? And that they shall all be *tried together* is very probable, since it is apparent from Scripture that they shall all be *sentenced* together; for thus, *Matth. xxv. 34. Then shall the King say to those on his Right-hand, i.e. to them all together; Come ye blessed, &c.* Having first by an *accurate* and *impartial* Tribunal manifested their Integrity to all the World, he shall arise out of his flaming Throne, and with an audible Voice and smiling Majesty, pronounce their Sentence *all together*, in these, or such like Words, *Come, ye blessed Children of my Father, inherit the Kingdom prepared for you from the beginning of the World.* To which welcome Sentence they will doubtless all immediately resound a joyful Choir of *Hallelujahs* through Heaven and Earth, *Hallelujah, Salvation, and Glory, and Power, be to the Lord*
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our God, for true and righteous are his Judgments ; Salvation be unto the Lord that sitteth on the Throne, and to the Lamb ; for wonderful are thy Works, O Lord God Almighty ; just and true are thy Ways, O thou King of Saints. And now all their Business being finish'd here below, they shall from henceforth be no longer detain'd in this Vale of Tears and Misery, but with overjoy'd Hearts shall take their Leave of it for ever. For,

V. and lastly, Another thing imply'd in this their Judgment, is their *Assumption* into the Clouds of Heaven ; for their blessed Lord having thus publicly acquitted and pronounced them blessed, they shall immediately feel the happy Effect of it ; for now he will no longer suffer them to stand below at the Bar, but from thence will call them up to his *Tribunal*, there to give them a nearer Access to his beloved *Person*, and more intimate Participation of his *Glory* ; at which powerful *Call* and *Invitation* of his, they shall in an Instant all take Wing together, like a mighty Flock of pure and innocent Doves, and fly aloft into the Air, singing and warbling as they go, to meet their Redeemer in the Clouds of Heaven. For so the Apostle in *1 Thess. iv. 17.* *Then (that is, after their Resurrection and Judgment) we which are alive and remain, who never died, but only have been changed and glorified, shall be caught up together with them, who shall be raised from the Dead, into the Clouds to meet the Lord in the Air, and so we shall be ever with the Lord ;* for to be sure that rapturous Light which the Sight and Sentence of their Saviour hath by this time kindled in their pious Breasts, will wing their Souls with *vehement De-*

fire to be with him ; and then being cloathed with glorified Bodies, that are as *vigorous* and *active* as their *Souls*, as *nimble* and *expedite* as their *Thoughts* and *Wishes*, it will be in their *Power* soon to accomplish their *Desire*, and fly from hence up to the Throne of their Lord.

And now this being the *first* general Meeting of the blessed Jesus and his Church, the *first* Interview that ever was between the *heavenly Bridegroom* and his *holy Bride* ; O the dear Welcomes, the infinite mutual Congratulations that will pass between them ! how will they now melt in Love and dissolve in mutual Flames ! now, when like long absent Lovers, they are safe arrived into each others Arms, never, never to be parted more.

And now this joyful *Meeting* being consummated, they begin to prepare for a most *dreadful Solemnity*, and that is, the *Judgment* of the *Wicked* ; in order to which the Judge will reassume his Throne, and place his *Saints* all round about in shining Circles, ten thousand thousand together, that so, as his *Assessors*, they may bear a *Part* in the ensuing Judgment ; for this the Apostle asserts as a notorious Principle of our Christian Faith : *Know ye not that the Saints shall judge the World* ; 1 Cor. vi. 2. that is, that they shall not only *accuse* and *condemn* the wicked World by the holy *Example* of their Lives, but also that they shall give their *Votes* and *Suffrages* to that dreadful Sentence which Christ shall pass upon them. And now the Judge and his *Assessors* being set, proceed we to the

II. *Second Judgment*, which is, that of the *Wicked*, in which there are also five Particulars included. First, their *Citation*. Secondly, their personal

sonal *Appearance*. Thirdly, their *Trial*. Fourthly, their *Sentence*. Fifthly, their *Execution*.

I. Their *Citation*. For the *first* Judgment being finished, it is probable a *new* Summons will be given by the *Voice* or *Trump* of the *Archangel*, to assemble the *wicked* World to their Judgment ; upon hearing of which, all those *wicked* Souls that have left their Bodies, and been hitherto confined in some dark Prison of the Creation, shall be forced to leave their *dismal Habitations*, in which they would a thousand times rather chuse to continue for ever, if they might have their own Option, than to undergo that *faithful Judgment* whereunto they are cited ; but being *dragged* into the open Light again by those *Devils* who have been hitherto their Jailors, they shall every one be *forced* to put on those old accursed *Bodies* of theirs, in which they contracted those crimson Guilts, which now they must expiate in eternal Flames. And now the *Souls* of the Dead being shut up in their *Bodies* again, like Prisoners in sure Hold, and there secured by an *immortal* Tie, from ever making another Escape, the Bodies of the Living shall by a miraculous Change be rendered at once so *tender* and *sensible*, that the *least* Touch of *Misery* shall pain them, and yet so *strong* and *durable*, that the greatest *Loads* of Misery shall never be able to sink them ; and thus being all of them put into an *immortal* Capacity of *suffering*, and thereby prepared to undergo the fearful Doom which awaits them, they shall from all Parts of the World be driven before the Judgment-Seat of Christ. For,

II. This *Judgment* of the *Wicked* implies also their *personal Appearance* at our Saviour's Tribunal ;

for so St. *John* in his propnetick Vision of the Day of Judgment, *saw the Dead, both small and great, standing before God*, Rev. xx. 12. And in *Matth.* xxv. 31, 32. we are told, that *when the Son of Man sits down upon the Throne of his Glory, all Nations shall be gathered before him*; that is, the impure Goats as well as the innocent Sheep, as he afterwards explains himself: And now, good Lord, what a tragical Spectacle will here be! an innumerable Number of *self-condemned* Wretches assemble together before the Tribunal of an almighty and implacable Judge, quaking and trembling under the dire Expectations of a fearful and irrevocable Doom, and with weeping Eyes, pale Looks, and ghastly Countenances, aboding the *miserable Fate* that attends them; for thus it is represented, Rev. i. 7. *Behold he cometh with Clouds, and every Eye shall see him, they also which pierced him; and all Kindreds of the Earth shall wail because of him*; and well they may, considering how they treated him, and what little reason they have upon that account to expect any Favour at his Hands; for to be sure the Sight of him must give a dreadful Alarm to their Consciences, and suggest to them the sad Remembrance of the innumerable Provocations they have given him. Look up, O ye miserable Creatures! See yonder is that *glorious Person*, whose Authority you have so insolently affronted, whose Name you have so impiously blasphemed, whose Mercies you have so obdutely rejected! Behold, with what a *stern and terrible Majesty* he sits upon yonder flaming Throne, from whence he is now just ready to exact of ye a dreadful Account for all your past *Rebellions* against him! But, O unhappy
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and forlorn ! see how they droop, and hang their Heads, as being both *ashamed* and *afraid* to look their terrible *Judge* in the Face, whose incensed Eye sparkles upon them with such an insufferable *Terror* and *Indignation*, as they are no longer able to endure, but are forced in the *Bitterness*, *Anguish* and *Despair*, that ever human Souls were seized with, to *cry out to the Rocks and Mountains to fall upon them, and to hide them from the Face of him that sits upon the Throne, and from the Wrath of the Lamb.*

III. Another Particular implied in this *Judgment* of the *Wicked*, is their *Trial*; for so 1 Cor. iv. 5. we are told, that in this fearful Day of Reckoning God will bring to light the *hidden Things of Darkness*, and make manifest the very *Counsels of the Heart*; and this will be no hard matter to effect, considering that he who is to be the *Judge* of these guilty Criminals, hath been a constant *Witness* to all their Actions, that his all-seeing Eye hath *traced* them all along thro' all their secret Mysteries and dark Intrigues of Iniquity, and hath kept an exact *Record* of them in the Book of his Remembrance; so that to convict them of their Guilts, he will need do no more but only produce his own *Registers*, and expose what he hath *there* recorded to the View of the World; and there the Wretches will see *themselves* transcrib'd, and all their abominable Actions exactly *copy'd* from their first Originals; there they will find all their secret *Machinations*, their dark *Cheats*, their lewd *Imaginations*, and hypocritical *Intentions*, recorded in the most legible Characters; and perceiving themselves thus shamefully *unstript* and *uncas'd* before the World,

their very *Inwards* dissected, and the smallest Threads and Fibres of their *Hearts* laid open, and exposed to the View of Men and Angels, their own *Shame*, and intolerable Rack of their *Consciences*, will force them to *confess* their Charge, and *proclaim* themselves guilty before all that vast Congregation of Spirits. But, O the inexpressible *Horror* and *Confusion* these wretched Souls will then be seized with, when they shall see themselves thus *publickly unmask'd*, and turn'd inside outwards, and be forced to stand forth like so many *loathsome* Spectacles before God and his Angels, without any *Excuse* or *Retreat* for their Shame ! without any *Veil* to hide their Infamy and Blushes ! when their filthy Practices shall be no longer confined to the Talk of a Town or a Village, but be *proclaimed* in the hearing of all the rational World ! O now it would be happy for them if, as formerly, they could *drown* the Retorts of their *Conscience* in Noise and Laughter, and forget its cutting Repartees, which were always uneasy to *bear*, but impossible to *answer*. But alas ! those jolly Days are gone, and now in *despite* of themselves they *must* listen with Horror and Confusion of Face to what those two great Judges, *Jesus* and their own *Consciences*, unanimously give in charge against them ! Thus he whose piercing Eye doth now penetrate their *Hearts*, and ransack every Corner of their *Souls*, will in that great Day of Discoveries, bring forth all that *secret Filth* that is there repositied ; and *expose* it for an *infamous Spectacle* to the publick View of Men and Angels.

IV. Another Particular implied in this *Judgment* of *wicked Men*, is their *Sentence*. Their *Trial* being

ing now ever, in which their Guilt hath been sufficiently *evinced* and *detected* to their everlasting Infamy and Reproach, they will by this time have received the *Sentence* of Death within *themselves*, and stand condemned in the Judgment of all the *World* ; the righteous *Judge*, who is too *great* to be over-aw'd, too *just* to be brib'd, and too much *provoked* to be entreated, whose Ears are now for ever *stopt*, and whose Bowels are impenetrably *hardened* against all further Overtures of Mercy, will with a stern Look and terrible Voice pronounce that dreadful Doom upon them, *Go ye Cursed into everlasting Fire, prepared for the Devil and his Angels !* which, tho' it be of a horrible Import, will appear so *just*, considering the horrible things which have been *charg'd* and *prov'd* against them, that it will be immediately seconded with the *unanimous Suffrage* of all that bright Corona of glorified *Saints* that sit as *Assessors* round the Throne, who with one Consent will all cry out together, *Just and righteous art thou, O Judge of the World, in all thy Ways.* But, O the fearful Shrieks and Lamentations that will then be heard from those poor condemned Creatures ! For if a *Lord, have Mercy upon thee ; a Take him Jailor,* from an *earthly Judge*, be able to extort so many Sighs and Tears from a harden'd Malefactor ; what will a *Go ye Cursed* do from the Mouth of the *righteous Judge* of the World ! And when so many *Millions* of Men and Women shall be all involved together in the same *Doom*, and all at once lamenting their dismal *Fate*, Lord, what a horrible Outcry will they make ! Now in the bitter Agonies of their Souls they will cry to Heaven for *Mercy*,

Mercy ; but alas, poor Souls, they cry too *late* ! their *Judge* was once as importunate with them to have *Mercy* upon *themselves* ; but because when *he called*, they refused ; when *he stretched forth his Hands*, they regarded not ; now when *they call*, *he* will not answer ; when *they cry*, *he* will not hear ; but will *laugh* at their *Calamity*, as they did at his *Counsel* ; and mock when their Fear and Destruction is come upon them.

V. and lastly, Another Particular implied in this *Judgment* of the *Wicked*, is the *Execution* of their Sentence ; for immediately after their Sentence is past, by which they stand doom'd to *everlasting Fire*, an *everlasting Fire* shall be kindled round about them, a Fire which within a few Moments shall spread itself all over this *lower World*, and convert the whole *Atmosphere* about us into a *Furnace* of unquenchable Flames ; for then all those *fiery Particles*, which are every where intermingled with these terrestrial Bodies, and have hitherto been kept within their *proper Limits*, shall be *disentangled* and set *free* from those more gross and sluggish ones, that now bind and fix them, and swarm together like so many Sparks into one *huge Globe of Fire*, which from the lowermost Centre of the Earth shall spire up and kindle upon all that airy Heaven above, and with one continued Flame fill all the vast *Expansum* ; all that *fiery Matter* which is now dispersed up and down within the Entrails of the Earth, shall by degrees gather together into *Rivers of Fire*, which rolling to and fro within, to force their way into the open Air, will perhaps produce those prodigious *Earth-quakes* of which our Saviour speaks, by which at
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length the Earth being cleft and torn, it shall every where vomit out *Torrents of Fire* from its flaming Bowels; and at the same time the *Sea* shall boil and swell, and roar like Water in a Seething-Pot, till it is all evaporated by the struggling Flames from below, which having rarified its Waters into Vapours, shall kindle those Vapours into Flames; and at the same time also the *Heavens* above shall groan and crack with incessant *Thunder*, accompanied with thick and fearful Flashes of *Lightning*, which joining with those vast Streams of Fire that will be continually issuing out of the *Earth* and *Sea*, will make such a prodigious Deluge of Flames, as will quickly overflow the whole World; for thus we are assured from Scripture, that *the Element shall melt with fervent Heat, and the Earth, and the Works that are therein, shall be burnt up*, 2 Pet. iii. 10. So also St. *John* in his Vision of the Day of Judgment, Rev. xx. 11. *I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them*; not that the *Matter* of them shall be annihilated, but the *Form* of them shall be destroyed, by their being converted into an everlasting Fire; and in this Fire shall those condemned Wretches live and suffer to eternal Ages; hence it is called *the Vengeance of eternal Fire*; and we are told, that it will be *in flaming Fire*; that the Lord *Jesus* will render *Vengeance* to all that know not God, and obey not his Gospel, 2 Thess. i. 8. And that this flaming Fire shall be the Consumption of the World, that of St. *Peter* seems plainly to imply, 2 Pet. iii. 7. *But the Heaven and the Earth which*
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are now — are kept in store, reserved unto Fire against the Day of Judgment and Perdition of ungodly Men ; and being reserved unto Fire against the Day of Perdition of ungodly Men, we may justly conclude that the Fire it is reserved to, will be the Perdition of ungodly Men. Thus upon our Saviour's pronouncing those dreadful Words, *Go ye Cursed into everlasting Fire*, the Persons concern'd will immediately perceive the dire Effects ; for all on a sudden they will see the *Clouds* from above, and the *Earth* from beneath, casting forth *Torrents* of *Fire* upon them, which in an Instant will set all the World in a Blaze about their Ears ; at the Sight of which all this wretched World will be turned into a mournful Stage of *Horrors*, in which the miserable *Actors*, being seized with inexpressible *Amazement* to see themselves all on a sudden encompassed on every Side with Flames, will raise a hideous *Roar and Outcry*, *Millions* of burning Men and Women *shrieking* together, and their Noise shall mingle with the Archangel's *Trumpet*, with the *Thunders* of the *dying* and *groaning* Heaven, and the *Crack* of the dissolving World, that is sinking into eternal Ruins. In which *miserable State* of Things, whither can the poor Creatures fly ! or where can they hope to find a Sanctuary ! If they go up to the Tops of the *Mountains*, there they are but more openly *exposed* to the dreadful *Lightnings* of Heaven ! If they go down into the *Holes* and *Caverns* of the *Rocks*, there they will be *swallow'd* up in the burning Furnaces of the Earth ! If they descend into the *Deep*, there they will be soon overtaken with a Storm of Fire and Brimstone ! and where-ever they go, the

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Vengeance of God will still pursue them with its everlasting Burnings ! And thus having *no Retreat* left them, *no Avenue* to *escape* out of this burning World, here they must remain for ever, surrounded with *Smoke*, and *Fire*, and *Darkness*, and wrapt in fierce and merciless *Flames*, which, like a Shirt of burning Pitch, will stick close to, and pierce thro' and thro' their passive Bodies, and for ever *prey* upon, but never *consume* them.

And now the Almighty Judge having seen his dread *Sentence executed*, will arise from his Throne, and from thence return to the Seat of the Blessed, in a *solemn* and *glorious Triumph*, with all his holy Myriads of *Angels* and *Saints* ; who, as they follow'd him thro' the Air and *Æther*, will with loud *Hosanna's* and triumphant *Acclamations* celebrate the Praises of their *Redeemer*. Thus shall the *Ransomed* of the Lord return with him, with Songs to the heavenly *Zion*, and everlasting *Joy* shall be upon their *Heads*, and everlasting *Praises* in their *Mouths* ; for being arrived into those *blissful Regions*, there in those glorified Bodies which they put on at their Resurrection, they shall live for ever in unspeakable *Pleasures* and *Delights*, and be entertain'd, not only with all that *Happiness* which they enjoy'd in the State of their Separation, when they were only *blessed Spirits*, but also with all the *Satisfaction* and *Delights* that their *glorified Bodies* can require and enjoy ; so that now their Blessedness shall be *confirm'd*, and all the Capacities of their human Nature, compounded of Body and Soul, shall be *fill'd with Bliss*, till they overflow, and can contain no more. But wherein the Happiness of these glorified Bodies shall consist, I shall

not presume to enquire, the Scripture being silent concerning it ; and what the Happiness of their *Souls* shall be, hath been shewn at large before, Part 1. c. 3, 4. So that as to that *State of eternal Life*, in which our Saviour shall place his *faithful Servants* in the Conclusion of this great Judgment, I need say no more of it in this Place.

S E C T. XI.

Concerning the Conclusion and Surrender of the Kingdom of Christ.

WHEN our Saviour hath finished that *last* and most *glorious* Act of *Royalty*, viz. *judging* the World, and hath finally *condemned* to everlasting Fire the irreclaimable *Enemies* of God, and *crowned* all his *faithful Subjects* with eternal Glory and Beatitude, the Apostle tells us, *he shall deliver up the Kingdom to God, even the Father*, 1 Cor. xv. 24. For our better understanding of which, we are to consider that the Kingdom of Christ is two-fold : First, *essential*, as he is God *essential*, and doth subsist in the divine Essence ; by the *super-eminent Perfections* of which, he being exalted above all things, hath an *essential Right* of Dominion over all things ; and this is *co-eternal* with himself, and is as *inseparable* to him as his *Being* ; *this* he can no more deliver up, than he can his *Godhead* ; which, without ceasing to be,
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can never cease to be *Supreme* over all Things. But then in the second Place, there is his *mediatorial* Kingdom, which is that of which we have hitherto been treating; and this, as hath been shewn before, was by solemn *Compact* and *Agreement* conferred upon him by the *Father*, upon condition that he should assume our Nature, and therein make *Expiation* for our Sins; in Consideration whereof the Father *obliged* himself to grant a *Covenant* of *Grace* to the sinful World, and to constitute him the *Mediator* of it; by which *mediatorial Office* he is authorized to *rule* for God, according to the Tenor of that gracious *Covenant*, as well as to *intercede* for us; and in *ruling* for God according to that *Covenant*, he is to *crown* and *reward* all such as return to, and persevere in their *Duty*, with everlasting Happiness; and to render eternal *Vengeance* to all such as obstinately persist in their *Rebellion*. So that when this is done (as it will be in the Conclusion of the Day of Judgment) the whole Business of his *mediatorial* Kingdom is at an end; then the *Covenant*, of which he is now Mediator, will be compleatly *executed*, and consequently his *Mediation* will *cease*, as being of no farther Use, and having no farther Part to act; for now *God* and *Man* being made compleatly one, the Office of a Mediator *ceases* of its own accord; for a *Mediator* is not a Mediator of one, Gal. iii. 20. and therefore the two Parties being perfectly *united*, there is no farther Use of a *Mediator* between them; wherefore as our *beatifick Vision* will supercede the Necessity of his *prophetick Office*, to teach and instruct us; as our *Perfection* and entire *Fruition*

tion will supercede the Necessity of his *priestly Office*, to offer and intercede for us ; so the Security of our *Possession of both*, will supercede the Necessity of his *kingly Office*, to protect and defend us ; and therefore when our Affairs are once reduc'd to this happy Issue, his *kingly Office*, as well as all other Parts of his *Mediatorship*, will for ever *cease*. But since this great Mystery is no where expressly deliver'd in Scripture, but only in that fore-cited, *1 Cor. xv.* I shall endeavour to give a brief Account of the whole Passage, which lies in *ver. 24, 25, 26, 27, 28.* *Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father ; when he shall put down all Rule, and all Authority, and all Power ; for he must reign till he hath put all Enemies under his Feet ; the last Enemy that shall be destroy'd is Death ; for he hath put all things under his Feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him ; and when all things shall be subdued under him, then shall the Son also himself be subject unto him, which did put all things under him, that God may be all in all.* The whole Sense and Meaning of which Passage I shall cast into these Propositions.

First, That the *Kingdom or Dominion* here spoken of was committed to him by God the *Father*.

Secondly, That he is to possess this *Kingdom and Dominion* so long, and no longer, as till all things are actually *subdued* to him.

Thirdly, That during his *Possession* of it, he is *subject* to the *Father*.

Fourthly,

Fourthly, That after his *delivering* it up to the *Father*, he will be otherwise *subject* to him than he is now.

Fifthly, That *he* being thus *subjected* to the *Father*, all *Power* and *Dominion* shall from thenceforth be immediately exercised by the *Deity*.

I. That the *Kingdom* or *Dominion* here spoken of, was committed to him by God the *Father*. And this is expressly affirm'd, *ver.* 27. *For he* (i. e. the *Father*) *hath put all things under his Feet*. Which Words are a Quotation of *Psal* viii. 6. *Thou madest him to have Dominion over the Works of thy Hands ; thou hast put all things under his Feet*. Which Words are to be understood *literally* of the *first Adam*, but *mystically* of the *second* ; as is evident, not only because it is here applied to Christ by St. *Paul*, but also by the Author to the *Hebrews*, Heb. ii. 7, 8. where he expressly tells us, that it was God the *Father* that *crowned* Christ *with Glory and Honour*, and that *did set him over the Works of his Hands*, and *put all things in subjection under his Feet*. And accordingly our Saviour himself declares, that *all Power in Heaven and Earth was given him*, i. e. by the *Father* ; and that it was the *Father* that *committed all Judgment to him*. And the Apostle expressly tells us, that it was *God* that *exalted him with his own Right-hand to be a Prince and a Saviour*, *Acts* v. 31. From all which it is evident, that the *Dominion* which the Apostle here treats of, is not the *essential Dominion* of Christ ; which, as he is God *essential*, is *co-eternal* without him ; but that *mediatorial Dominion* which was *committed* to him by the voluntary Disposal

possession of his *Father*, and which once he had not, and will hereafter *cease* to have.

II. That he is to possess this *Kingdom* or *Dominion* so long as, and no longer, than till all things are actually *subdued* unto him. So *ver. 24.* you see the Time of his *delivering up this Kingdom*, is then, *when he shall have put down all Rule, and all Authority, and Power ; i. e.* till he shall have *converted* or *destroy'd* all those Powers of the Earth that oppose themselves against him. For so *ver. 25, 26.* *For he must reign till he hath put all Enemies under his Feet ; the last Enemy that shall be destroy'd is Death.* Which plainly implies, that when he hath conquer'd all *Enemies*, and destroy'd *Death*, which is the last Enemy, by giving a glorious *Resurrection* to his faithful Subjects; then, and not till then, his *mediatorial* Reign is to conclude. For so, *Psal. cx. 1.* to which the Apostle here refers, the Psalmist brings in *Jehovah the Father*, thus bespeaking *Jehovah the Son*: *The Lord said unto my Lord, sit thou at my Right-hand until I make thine Enemies thy Footstool.* Now to *sit at the Right-hand of God*, when ever it is applied to our *Saviour*, doth in Scripture always denote his *possessing* and *exercising* this his *mediatorial* Kingdom. So that the Meaning of the Psalmist is this: The *Father* hath commissioned his *Son* to continue the Exercise of his *mediatorial* Dominion, till such time as either by the Dint of his almighty Vengeance he hath trampled all his Enemies under foot, or by the Power of his *Grace* reduced them voluntarily to prostrate themselves before him. And indeed, the *End* for which this Kingdom of our Saviour was erected

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was to *subdue* the rebellious World to God, and either to *captivate* Men into a *free Submission* to his heavenly Will, which is its *first* Intention ; or if they will not yield, to make them the Triumph of his everlasting *Vengeance* ; which End at the Day of Judgment will be fully accomplish'd, for then the *Fate* of all the rational World will be *fix'd* and *determin'd* ; then the *faithful* Subjects will be crowned, and the *incorrigible* Rebels condemned and executed ; and so one way or the other all Things will be subdued unto him ; so that from henceforth the *End* and *Reason* of this his *mediatorial* Dominion will *cease* ; and when the *End* of it *ceaseth*, he, who never doth any thing in vain, will immediately deliver it up into those Hands from whence he received it. *For when he shall have put down all Rule, and all Authority and Power, i. e.* conquer'd and subdu'd all that resisted and opposed him, *then cometh the End, when he shall have deliver'd up the Kingdom to God, even the Father.*

III. That during his *Possession* of this Kingdom he is subject to the Father. So ver. 27. *But when he saith, all things are put under him, it is manifest that he (i. e.) the Father) is excepted, which did put all things under him.* As if he should say, Do not mistake me ; for when I say, *all things are put under him*, my Meaning is, all Things *except* God the Father ; for it was he that did put all Things under him ; and it is manifest, that he who gave him this *Superiority* over all Things, must *himself* be *superior* to him ; and indeed considering Christ as *mediatorial* King, he is no more than his Father's *Vice-Roy*, and doth only act by *Deputation* from him, and rule and govern for him ; and

hence the Father stiles him *his King*, *Psal. ii. 6.* *Yet have I set my King upon my holy Hill of Zion.* So that now he is subject to the Father in the Capacity of a *Vice-King* to a supreme Sovereign, and whatsoever he doth in this Capacity, he doth in his *Father's Name*, and by his *Authority*; for he meditates as for *Men* with God, in doing which he is our *Advocate*; so for *God* with *Men*, in doing which he is our *King*. God's Part is to govern us, and our Part is to sue to him for *Favour* and *Protection*; and both these Parts our Saviour acts as *Mediator* between God and us: He acts our Part for us in being *Advocate*, and God's Part for him in being *King*. So that in that Rule and Government which he now exercises over us, he is only the *supreme Minister* of his Father's Power and Dominion; and as the Father reigns by his *Ministry*, so he reigns by the *Father's Authority*. But tho' now, while his *mediatorial Kingdom* doth continue, he is *subject* to the Father in the Administration of it; yet from this Passage of *St. Paul* it is evident,

IV. That when he hath *delivered* it up to the Father, he will be *otherwise* subject to him than he is now; for so *ver. 28.* and *when all things shall be subdued unto him*, that is, *actually*, and as they will be at the Day of Judgment, when the *Good* are crown'd, and the *Wicked* consign'd to that fearful Execution, *then shall the Son also himself be subject unto him that did put all things under him*; which necessarily implies, that then he should enter into a *different State of Subjection* to the Father from that wherein he was before, *Why then shall the Son himself be subject to him?* Was he not sub-
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ject to him before ? Yes, doubtless he was ; and therefore either this *then* must be impertinent, or then he shall be *so* subject to him, as he was not before. Before he was subject to him, as he was his *mediatorial* King, or *Vice-Roy* ; as he reigned under him, and by his Authority ; but *then* he is to be subject to him after a *different* manner. For the Explication of which, it is to be consider'd, that now the Son, consider'd as *Mediator*, reigns under God, in the Right of what he did and suffered in his human Nature, hypostatically united to his Godhead ; for it was because *he humbled himself, and became obedient to the Death, even the Death of the Cross, that God highly exalted him*, Phil. ii. 8, 9. Now it was as he was Man that *he became obedient to Death*, and it was in the Right of that *Obedience* that God exalted him to his *mediatorial* Kingdom ; so that now, as *Mediator*, he not only reigns in his *human Nature*, but in Right of the *Passion* of his *human Nature*. His *mediatorial* Kingdom is the *Purchase* of his *Blood*, by which he both obtained the new Covenant *for* us, and regal Power to execute it *upon* us ; when therefore he hath executed it to the full (as we are sure he will do at the Day of Judgment) this *regal Power* of his, which he purchased with his *Blood*, will cease, as having fully accomplished that for which it was given and intended. And now he being to reign no longer in Right of the *Sufferings* of his human Nature, his human Nature will be *subject* to the Father in a more *different* Manner than it was *before*. Before it was subject to him, as *authorized* in consideration of its *Passion*, to reign and govern

under him ; but *then* having *deliver'd up* its Reign and Government, it will be subject to him in a more *private Capacity* ; as the Presidents of the *Roman Empire* were subject to *Cæsar*, while they govern'd under him ; but when they *render'd back* their Character, they became his Subjects in a more *private Station*. Not that the *Humanity* of Christ shall be any way *depressed* or *degraded* by his *delivering up* his *mediatorial Kingdom* ; but as an *Ambassador*, after he is discharged of the *Burthen* of his Embassy, doth still retain the *Honour* and *Dignity* of it, so the *human Nature* of Christ, after he hath *surrender'd up* its *mediatorial Dominion*, shall still remain as highly exalted in *Honour*, *Dignity*, and *Beatitude* as ever ; and Angels and Saints shall for ever render to it the same religious *Respect* and *Veneration* as they did before he *surrender'd* it ; for it shall still remain hypostatically united to his *Godhead*, and so God shall for ever reign *in it*, tho' it shall not for ever reign *with God* ; so that it being still the *Temple* of the Deity, and all the *glorious Atchievements* it made during its *Humiliation* and *mediatorial Reign*, *reflecting* still the *same Honour*, and *Praise*, and *Glory* upon it, it will to Eternity be as *great* and *glorious* throughout all the heavenly World, as ever it was in the *full Splendor* of its Kingdom ; so that in this Respect what the ancient Fathers added to the *Nicene Creed*, is most true, *his Kingdom shall have no End* ; because without possessing it, he shall for ever enjoy the *Glory*, and *Honour*, and *Beatitude* of it.

V. And lastly, That the Son being thus *subjected* to the Father, all Power and Dominion shall from thenceforth be immediately exercised by the Deity, that is to say, by God the Father, God the Son, and God the Holy Ghost ; for so *ver. 18.* *Then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.* Where the Variation of the Person is very observable, for it is not said that the Son shall be subject to him that did put all things under him (*i.e.* the Father) that *he* may be all in all, but that *God* may be all in all ; that is, the *triune* Godhead, subsisting in three Persons, the Father, Son, and Holy Ghost ; for had he meant the *Father* only, he ought, according to the common Rules of Speech, to have said *he*, or the *Father*, of whom he had been before speaking, instead of *God* ; nor can it be reasonably supposed, that after the Resignation of the mediatorial Kingdom, the *Father only* shall act and reign, and the *Son* and *Holy Ghost* sit *still* for ever and do *nothing* ; but the Meaning is, that this mediatorial Kingdom ceasing, in which the Son, *as Man*, as well as *God*, now reigns, there shall from thenceforth be no *other Kingdom* or *Dominion* exercised in that celestial State but what is *essential* to the *Godhead*, in which the Son and Holy Ghost *subsisting together* with the Father, shall for ever *reign together* with him ; for this I take to be the Meaning of that Phrase, *that God may be all in all*, that is, that he may rule and govern all things *immediately* by *himself*, that his *immediate* Will may reign alone in all, and be the *proximate* Guide of all that blessed World, that there may be no *mediate* or *medi-*

atorial Governor between him and us, to exact our Obedience, and convey to us his Favours and Rewards, but that we may render all our Duty immediately *to him*, and derive all our Happiness immediately *from him*; so that as now Christ, the *Theanthropos*, or *God-man*, is *all in all*, Col. iii. 11. because the Father doth all things, and governs all things by him, having *given him all Power in Heaven and Earth*; so when this Oeconomy ceases, God alone, or the triune Godhead, shall be *all in all*, because he shall do all things, and govern all things by *himself immediately*. Thus when *the Son of Man* is subjected to him that did put all things under him, that one divine Essence, whence all things did proceed, and in which the Father, Son, and Holy Ghost subsist, shall from thenceforth resume all Rule and Dominion to itself, and only *the Son of God*, together with the Father and the Holy Ghost, shall reign. But yet in this purely divine Government there is no doubt but those divine Persons will still continue to act in *Subordination* to each other, according to that natural *Subordination* in which they are placed by their *personal Properties*; for the Godhead being communicated *from the Father* to the *Son*, the Father in the Order of Nature must necessarily be *prior* to the *Son*; and the same *Godhead* being communicated to the Holy Ghost *from the Father* and the *Son*, both Father and Son must also in Order of Nature be *prior* to the *Holy Ghost*. So that, between these sacred Three there is an *internal necessary Subordination*, that can never be altered or inverted; and therefore there is no doubt but that as they will always be *subordinate*, so they will al-

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ways *act subordonately* ; the *Father* as the *first*, the *Begetter* and the *Fountain of Divinity*, will be always *first* and *supreme* in the *divine Monarchy* ; the *Son*, as *begotten* by him, will still reign in *Subordination* to him ; and the *Holy Ghost*, as *proceeding* from both, will continue to reign in *Subordination* to both ; thus to everlasting Ages only the *Trinity in Unity* shall reign, and by its own immediate Will and Influence rule and bless all that heavenly World over which it spreads its almighty Wings ; and so it shall be *all in all*.

S E C T. XII.

Of the Reason and Wisdom of this Method of God's governing sinful Men by his own eternal Son in our Natures.

TH O' we are not able, either by our natural Reason or Revelation, to fathom the Depth of the *divine Wisdom*, or to trace out all the Reasons of its Methods and Conduct ; yet, upon diligent Enquiry, we can plainly discern the Tracks of an *admirable Wisdom* in all the stated Methods of Providence ; and tho' we cannot say that this or that is the *main* or *only Reason* why God doth so or so (for infinite Wisdom may have infinitely greater, and infinitely more Reasons of its Actions, than our short-sighted Reason can at present discover) yet by *comparing* one Action of his with

another, and diligently observing the *Drift* and *Tendency* of them all, how they concur to one common End, and subserve each other to promote and accomplish it, we cannot avoid discovering Reason enough in them to convince and satisfy us that they all proceed from a *most wise* and *intelligent Agent*; and this more especially, in the admirable Oeconomy of the *Mediation*, viz. the eternal Son of God's assuming our Nature, and therein becoming our *Prophet*, *Priest*, and *King*. For what Reasons there are why he should assume our Nature therein, to be our *Prophet* and our *Priest*, hath been shewn before. And now we shall proceed, so far as our short Enquiries will reach, to shew what admirable Reason there is why he should be our *King* also, to rule and govern us in the *same* assumed Nature wherein he is our *Prophet* and our *Priest*; of which, according to the best Light that Revelation affords us, there are these five Reasons assignable.

First, That he might govern us in a way more *accommodated* to this degenerate State of our *Natures*.

Secondly, That he might the more effectually *cure* and *prevent* the spreading Contagion of *Idolatry*.

Thirdly, That he might the more powerfully *encourage* our *Obedience*.

Fourthly, That he might *oblige* us to himself with a stronger Tie of *Gratitude* and *Ingenuity*.

Fifthly, That he might give us the more ample *Assurance* of our future *Reward*.

I. God governs us by his own eternal Son in *our Natures*, the better to *accommodate* his Government to this our degenerate *State*, which renders us extremely unfit to be governed *immediately* by God. It is true whilst Man continued in his primitive *Innocence* and *Perfection*, he was in a Condition fit to *converse* with God Face to Face, and to live under his *immediate* Dominion ; for then his *Sense* being under the Conduct of his *Reason*, and all his *brutal Affections* entirely subjected to the Government and Directions of his *superior Faculties*, he was as much ruled and influenced by the Objects of his *Reason*, as he is now by those of his *Sense*, and was as powerfully moved and affected by what he only *knew* and *believed*, as he is now by what he *sees* and *feels* ; so that then God, that great and invisible Spirit, who is remov'd from all the Perceptions of *bodily Sense*, and is only perceivable by our *Reason* and *Faith*, did as powerfully impress Man's Hopes and Fears, and all the other Principles of Action in him, as he could have done had he appeared as amiable and dreadful to the Man's *Sight* and *Feeling*, as he then did to his *Faith* and *Reason*. In *this State* and *Condition* therefore Man was duly qualified to be governed *immediately* by God, to receive his Impressions, and to be moved and acted by the over-ruling Influence of his immense Perfections. But when once he had *degenerated* from this *pure* and *blessed State* of his Nature, and had thrown off the Government of his *Reason*, and subjected himself to the tyrannick Sway of his *brutal Appetites*, he thereby unqualified himself to live under God's *immediate* Dominion ; for now he being governed
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by his sensual *Appetites*, and they by the sensual *Objects* that surround him, scarce any thing else can strike upon his Hopes and Fears but what is *carnal* and *sensual*; or if any thing else doth, to be sure some carnal Object immediately *interposes* and breaks the Stroke, and renders it faint and ineffectual; so that now *God*, who is solely the Object of our *Faith* and *Reason*, can scarce be admitted to speak with our *Hopes* and *Fears*, by which we are made to be governed; or if he be, his *soft still Voice* is immediately drown'd in the perpetual Clamour which these *sensitive Goods* and *Evils* raise about us. Wherefore having thus unqualified ourselves, by our *Apostacy* from the *primitive State* of our Nature, to live under the *immediate* Wing and Government of God, and he being resolved in tender *Commiseration* to us not to abandon us for ever, did in his infinite Wisdom project a *new Method* of governing us, more *accommodated* to this our degenerate *State*, viz. by uniting *himself* to sensible *Matter*, and therein addressing to our *bodily Senses* in audible Voices, visible Appearances, and finally in our own *Form* and *Nature*, which of all other sensible things we are most apt to be affected with, to love, and honour, and reverence, and obey; for so immediately after his Fall, God appeared to *Adam*, probably in a glorious *human Form*, and spake to him in an audible Voice; and afterwards he did the same to the Patriarchs, and to the whole Nation of the *Jews*, from Mount *Sinai*, among whom he also dwelt, in a *visible Glory*; by which means he acquir'd to himself the same Advantage of governing those sensual Men, that sensible Objects had; which, by striking on
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their bodily Sense, did more powerfully insinuate themselves into their Wills and Affections. But all these *sensible Appearances* of God were only as so many *Præludia* to his assuming our *Nature* into personal Union with his *Godhead*, and therein exhibiting himself familiarly to the bodily *Senses* of Mankind; which tho' he now ceases to do, as being exalted far above our Sight, on the Right-hand of God the Father, there to reign till the Consummation of all things; yet seeing we believe he is there visible in himself, cloathed in a most *glorious human Form*, we can by *Imagination* supply the Want of our *Sight* of him, and reach him by our *inward* Sense, tho' we cannot come at him by our *outward*; and whereas were he a mere *Spirit*, we could have *no Imagination* of him, because *Imaginations* are nothing but the *Images* of *sensible things*, we can now by the Strength of our *Imagination* fetch him down from the Heavens when we please, and set him before our *Minds* in all that venerable *Majesty* wherein he sits at the Right-hand of his Father; so that tho' he be never present to our *outward* Sense, yet, which is almost equivalent, whenever we have occasion to converse with him, we can make him present to our *inward*, viz. our *Fancy* and *Imagination*; into this spacious Gallery of the Pictures of sensible things our *Mind* can walk when it pleases, and there behold him in Effigy, tho' it cannot see him Face to Face; and considering how much we are governed in this degenerate *State* of our *Nature* by *Fancy* and *Imagination*, as well as by *Sight* and *Feeling*, it is doubtless a most advantageous *Circumstance* of God's Government of the World, that

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he governs us by one whom we can *fancy* and *imagine*, when we cannot *see* or *feel* him. There are a great many Men that never *saw* the King, who yet are over-aw'd by the *Imagination* they have of his *Majesty* and *Greatness*; whereas was not the King a *Man*, but a pure invisible *Spirit*, they could form no *Imagination* of him; the want of which would very much *abate*, if not utterly *extinguish*, their *Awe* and *Reverence* of his *Person*.

Considering therefore how much we are governed by our *Sense* in this State of our Apostacy, it was doubtless a wonderful wise Contrivance of God, who is a pure *Spirit*, to assume to himself some *sensible* Matter, that therein by presenting himself to our *outward* or *inward* Sense, he might strike the deeper Awe on us, and thereby the more effectually rule and govern us. But of all *sensible* Matter, none could be so proper to this Purpose as a *human Form*, in which we are inured and accustomed to be govern'd, and of which, as was hinted before, we have of all *sensible* things the greatest *Love* and *Veneration* during this our Degeneracy; therefore by which we are so unqualified to be govern'd by God *immediately*, God the Father hath most wisely contrived to govern us by *God-man*, i. e. by his own eternal Son *hypostatically* united to our *Natures*. But when once Mankind is *recovered* out of his lapsed Condition, when our *Sense* is perfectly *subdued* to our *Reason*, and all our *Faculties* are *reduced* into their *primitive Order*, then we shall return under God's *immediate* Dominion, for then God-man shall *deliver up the Kingdom*, and God shall be all in all.

II. God now governs us by his own eternal *Son* in our Natures, to cure and prevent the spreading Contagion of *Idolatry*. There is no one Vice to which our corrupt Nature is more *propense*, and of which it hath been more *universally* tardy, than that of *Idolatry*; for as for other *Vices*, they have their peculiar Provinces, and such a *Vice* is more predominant in such a *Clime* and *Temperament* of Air; in one Nation *Pride* reigns, in another *Intemperance*, in another *Treachery*, and in a fourth *Malice* and *Revenge*; as for *Idolatry*, it is an *universal* Monarch, to whose Empire all the *World* hath been enslaved and subjected; and notwithstanding all the Care which God hath taken to prevent it, it hath spread like the Plague, till it became the *epidemical* Disease of *human Nature*. Now to be sure such an *universal Effect* must necessarily be owing to some *universal Cause*; and what other can that be, than the *universal Degeneracy* of human Nature from its primitive Life of Reason into a Life of Sense? For while Man was under the Government of his *Reason*, he was as much influenc'd by dry *Arguments* as he is now by his *Sense*; and the full Reason he had to *believe* that there is an *invisible divine* Being presiding over all Things, did as vigorously *excite* him to adore and worship him, as the *Sight* of him could have done, had he appeared to his bodily Eyes in a Glory proportionable to the immense Perfections of his Nature; but when once his *Sense* had usurped the Throne of his *Reason*, and enslaved him to its Empire, the Case was quite alter'd; now *Reason* and *Argument* have very little Influence on him, unless it be back'd with some Impressions of the

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his *Sense* ; and his predominate *Affections* are those that are raised by the Strokes of *sensible* Objects upon the Sensories of his Sight, and Taste, and Feeling ; which the divine Substance and Perfections can never touch, they being purely *spiritual* ; by which Means that *Communication* and *Intercourse* which was between God and Man, whilst Man was governed by Reason, is mightily *disturbed* and *interrupted*, tho' it be not altogether *stopt* and *intercepted*; for still our Reason (which was not *extinguished* by the Degeneracy of our Natures) suggests to us that there is a God, and inspires us with an awful Sense of his divine Perfections, which still maintains in us *religious* Inclinations and Affections, whereby we are importuned and sollicitated to adore and worship ; but we being under the Government of *Sense*, are thereby naturally inclined either to look upon God, who is in himself a pure *invisible Spirit*, under the Notion of a *sensible* Being, and as such to worship him (for so anciently some adored the Sun for God, others the universal material Nature, others such particular Parts of it ;) and in this consists that *gross Idolatry* of worshipping *false* Gods, or at least to blend our Conceptions of him with *corporeal Phantasms*, and then to express those Phantasms in outward visible Images, by them to excite and direct our Worship to him (for so in most Nations the supreme *Numen* was heretofore adored in Statues and Images of several Shapes and Figures, copied from the several Images by which they represented him to themselves in their own *vain* and *roving Imaginations* ;) and herein consists

sists that more *refined Idolatry* of worshipping the *true God* in a *false manner*. Thus the *general Cause* of all Idolatry is nothing but the *general Apostacy* of human Nature from the Life of *Reason* to the Life of *Sense*, by which we are naturally inclined either to transform God into a *gross and sensible Nature*, or at least to assist ourselves in conceiving of, and adoring, and worshipping him by sensible and visible Objects; to prevent which, God hath been graciously pleased to assume some *material Substance*, and therein from time to time to exhibit to Men's Eyes a *visible Presence* of himself, which in Scripture is frequently called *the Glory of the Lord*, and by the ancient *Jews* the *Schechinah*, or Habitation of God, and consisted of a *shining luminous Matter*, which exhibited a glorious Lustre of Flame or Light, set off with thick and solemn Clouds; whence it is probable he is said to *cover himself with Light as with a Garment*, Psal. civ. 2. and in this *glorious Appearance* he conducted *Israel* thro' the Red Sea and Wilderness, came down upon Mount *Sinai*, and was seen by *Moses* and the Elders of *Israel*, and from thence remov'd into the Tabernacle, where he fix'd his Abode between the Cherubims, and from whence he frequently display'd himself before the whole Congregation in the Beams of that *visible Glory* which he there assumed, as the *Symbol* of his *special Presence*; and by thus doing, he took a most wise and effectual Course, not only to *raise* and *excite* their Devotion, but also to *restrain* and *confine* it within its proper Bounds and Limits; for while Men are under the Government of *Sense*, there is nothing hath that

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Prevalence with them, to excite their Affections, and fix their Thoughts, as *material* Phantasms ; so that God, by exhibiting to them a *visible* Presence of himself, and thereby impressing their Imaginations with a *material* Phantasm of his Presence and Glory, did at once both spur their *Affections* and bridle their *Fancies* from roving into wild Similitudes of him, and thereby take an effectual Course to prevent the worshipping him by those *outward Images*, which they exemplified from the Similitudes which they fram'd of him in their own *Fancies* ; and having this *visible* Glory to entertain their *Fancies*, they had the *less* Temptation from their *Sense* to hunt after *sensible* Similitudes and Representations of him ; that outward *Shechinah* which they sometimes saw, being a *sufficient Help* to raise up their groveling *Minds* and carnal *Affections* to the Contemplation and Worship of his *invisible* Glory ; and that *that* outward *visible* Glory in which he appear'd to them was intended for this Purpose, seems plainly implied in *Deut. iv. 12.* where *Moses* tells them, that *when God spake to them out of the midst of the Fire, they heard the Voice of the Words, but saw no Similitude.* And so again, *ver. 15.* from whence he infers, *Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make ye a graven Image, the Similitude of any Figure, the Likeness of Male or Female, &c. ver. 16, 17.* where by *their seeing no Similitude*, is not meant that they saw *nothing* ; for God himself had promised *Moses*, that *the third Day he would come down in the Sight of all the People on Mount Sinai, Exod. xix. 11.* and therefore in all Probability they saw the *Fire*, or *visible* Glory, in which he descended,

descended, for it is expressly said they *saw* it afterwards, *Exod. xxiv. 17.* but this Fire shining without any *determinate Form* or *Shape*, they might very well be said to *see no Similitude*; for by *Similitude* it is evident he means a *determinate Shape*, ver. 16. where he bids them beware of *making the Similitude of any Figure*; so that the People saw God only in an unfigur'd Flame or *visible Glory*, that was cast into no *determinate Shape* (tho' within that it is probable, as was shewn before, God appear'd to *Moses* and the Seventy Elders in a glorious *human Shape*;) and this it seems God deemed a *sufficient Help* to enable them to *fix* their *Thoughts* on, and *determine* their *Worship* to *himself*; and therefore he strictly charges them to content themselves with this, and not let their Fancies rove, as they were too prone to do, after formed *Similitudes* and *Images* of him, lest those *Images* should create in their Minds false and opprobrious *Notions* of him, and cause them to imagine the immense *Godhead*, as the Heathen did, *to be like unto Gold, or Silver, or Stone, engraven by Art and Man's Device*, *Acts xvii. 29.* Thus Men being degenerated into a Life of *Sense*, and thereby render'd extremely propense to *Idolatry*, to worship God by *Images*, and thereupon to form blasphemous *Notions* of him, as if he were such a one in himself as those *Images* represented him, God was pleased to exhibit to them a *sensible Presence* of himself, that thereby he might the more effectually *excite* their *Awe* and *Reverence*, and at the same time *restrain* their *Imaginations* from debauching their Minds with unbecoming *Similitudes* of his infinite Being and Perfections.

And for the same Reason that God under the old Law appeared to the *Jews* in a *visible Glory*, he afterwards appear'd to this *lower World*, and doth still continue to appear to the *upper*, personally united to a *human Body and Soul*; for so St. *John* represents Christ's assuming of *human Nature* (who before he assumed it, was that God who appear'd to the *Jews* from their Tabernacle in that *Shechinah* of visible Glory) to be only a *removing* out of one Tabernacle into another, out of the Tabernacle of the *Law* into the Tabernacle of *human Nature*. John i. 14. *The Word was made Flesh, and dwelt among us; and we beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth*; where instead of *he dwelt among us*, in the Greek it is ἐσκήνωσεν ἐν ἡμῖν, i. e. he *tabernacled*, or dwelt as in the Tabernacle among us; he remov'd his Abode out of the *old Tabernacle*, and took a new Habitation in *human Nature*; for that this is the Apostle's Meaning, is evident from what follows, *and we beheld his Glory*; which plainly refers to that glorious Light or flaming *Substance* called *the Glory of the Lord*, in which of old he was wont to display himself before the Congregation of *Israel* from between the Cherubins; and in *this* very Glory St. *John* says he beheld him, viz. at his Baptism and Transfiguration, at both which Times he was seen by them *shining* in the very same *Glory* wherein of old he was wont to shine out of the *Old Testament*; and therefore it is added, that this *Glory* wherein St. *John* beheld him was *the Glory as of the only Begotten of the Father*, i. e. it was the very same *Glory* with that wherein the only Begotten

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was heretofore wont to display himself from the Tabernacle of *Moses* ; so that the Meaning of the Words seem at least to be this : He dwelt among us in *our Nature*, just as heretofore he did in the Mosaick *Tabernacle* ; and in *this Tabernacle* of our Nature we *twice* beheld him shining forth with the same Glory wherein he was wont to shine out of that *old Tabernacle* from between the Cherubins. Since therefore Christ dwelt in our Nature in the same *Manner*, and therein appeared in the same visible *Glory* that he formerly did in the old Tabernacle, there is no doubt but he did it for the same Ends and Purposes ; and therefore since *one* of the *Ends* of his dwelling in that *Tabernacle* was to restrain Men from running into *Idolatry*, there is no doubt but among others he intended *this End* also in assuming our *Natures* ; than which there can be no *visible* Appearance in nature more *proper* to excite our sluggish, and to determine our roving Devotions upon him ; for since in this Life of *Sense* which we now lead we need a *sensible* Presence of God, to raise up our Minds and Affections to him ; in what Presence could he have appeared to us more *proper* for this End than that of our own *Nature* ? a Presence which is not *confused*, like that of the old Tabernacle, which was only a Mixture of shapeless Lights and Shadows, but *distinct* and *determinate*, and of our own *Form* and *Shape*, which of all others is most familiar to, and most belov'd and reverenc'd by us ; and consequently of all others is most *apt* to encourage our *Prayers*, and inflame our *Zeal*, and raise our *Admiration*. For in what *sensible* Appearance could God have more powerfully affected our *Sense*, than

in that which we are most inclined to *love*, most prone to trust to, and most accustomed to *reverence* and *obey*? and than that, in which alone we discern the *Image* of *God*, and the *Reflections* of those divine *Attributes* of *Wisdom* and *Goodness*, and *Truth* and *Justice*, for which we reverence and adore him? There being therefore no *visible* Substance in which God could more advantageously exhibit himself to us, in order to the *exciting* our Worship to him, and *determining* it upon him, than that of a *human Form*, he thought meet to assume our Natures into a *personal Union* with his Divinity, and therein to rule and govern us. So that now the *Humanity* of our Saviour is the *Tabernacle* and *Shechinah* of God, wherein the *Fulness* of the *Godhead* dwelleth bodily; and these *two Natures* united in *Person* and *Glory*, are the immediate Object of our Worship. Wherefore as the ancient *Jews* fell upon their *Faces* and worshipped when they beheld the *Shechinah*, or *Glory* of the *Lord*, their *Imagination* being thereby *assisted*, and their *Affections* *excited*, Lev. ix. 24. so when we, by our *internal Sense* or *Imagination*, look up to the glorified *Humanity* of our Saviour in Heaven, it is our Duty to raise up our *Affections* to Heaven by that *sensible Shechinah* of God, and thereupon to fall down and worship. But as the *Jews* when they fell down before their *Shechinah*, did not worship the *visible Light* or *Glory* separately from *God*, but as it was *united* to and *assumed* into *Conjunction* with him; so neither ought we to worship our *Shechinah*, viz. the *Humanity* of our Saviour, separately from his *Divinity*, but in *Union* and *Conjunction* with it; and in short, as it was utterly

ly unlawful for the *Jews* to worship God in any *other Shechinah*, or *sensible Appearance*, either unshapen or shaped, than in that glorious one which he himself vouchsafed to them, that being *sufficient* to affect their *Sense*, and thereby to raise up their *Minds* and *Affections* to him; so is it utterly unlawful for us Christians to worship God in any *other Shechinah*, *Image*, *Similitude*, or *visible Appearance*, than that of the glorified *Humanity* of our Saviour, that being *sufficient* to assist our *Imaginations*, to elevate our *Hearts* and *Devotions* to him; for tho' we cannot behold his *glorified Humanity* with our *bodily Eyes* now he is removed into Heaven, yet so neither did the *Jews* the *Glory of the Lord* (at least but very rarely) after the Ark, whereupon it sat, was removed into the *Holy of Holies*, which was a Figure of *Heaven*; yet as they, being assured it was there, could easily view it in their *Imaginations*, and thereby assist their *Devotion*; so we, being assur'd from Scripture that Christ's *Humanity* is in *Heaven*, can look up thither in our *Imagination*; and by beholding its *Glory there*, lift up our heavy *Minds* and *Affections* to the eternal *Divinity* that inhabits it. So that if we Christians make any other *Shechinah* or *Image* to worship God in, besides his own *Humanity*, which he himself made, and wherein he now dwells above in the Heavens, we are of all false Worshippers the most *inexcusable*; because by assuming our *Humanity* God hath vouchsafed to us such an *Image* and *Shechinah* of himself, as is of all others the most *proper* and *effectual* to excite and determine our *Devotions*.

III. God hath chosen to govern^d us by his own eternal Son in *our Natures*, that he might thereby the more powerfully encourage us to *Obedience*; for now we have all the Assurance in the World that the great Design of his Government is to do *us Good*, and to advance *our Happiness*, and that under his blessed Empire we shall be sure to enjoy all the *Graces* and *Favours* that can be wisely indulged on *his Part*, or modestly expected on *ours*; had he govern'd us *immediately* by himself, we could not have been so *secure* of our Interest in him, as we have reason to be of our Interest in his Son *hypostatically* united to our *Nature*; because the *divine Nature*, consider'd purely as such, is infinitely *distant* from *ours*, and has no other relation to it, than as it is the *common Cause* of all things; and being so *distant* in Nature from us, it would have been hard for us to imagine how he could be touch'd with the same *tender* and *compassionate* Regard for us, as he would be if he were *nearer* allied to us, especially when we reflected upon our own Demerit, and considered that by our *Sins* we had set ourselves at a *wider distance* from him than we were by our *Natures*; this, together with that *Anxiety* which naturally arises in *guilty Minds*, could not but have render'd us very *suspicious* of God's Intentions towards us, had he govern'd us immediately by *himself*; but now that he governs us by his own Son cloath'd in *our own Nature*, at his Hands we may with full *Confidence* expect a most gracious and merciful Treatment; for now we are assured we have a *close* and most *intimate* Interest in him by reason of his *Kindred* and *Alliance* to us in the same *common Nature*,
which

which makes him every Man's another self under different Accidents and Circumstances ; and his Nature being perfectly *happy*, and perfectly *pure* from all irregular Passions and Appetites, cannot but be affected with a most *tender* Regard to all the Individuals of its *own Kind* ; because being *completely happy* himself, he can have nothing *farther* to desire for himself, but that his *Kindred* by Nature, who are all his own Substance dilated and multiplied, may be *happy too* ; and being *entirely good*, he can have nothing of that *fordid Selfishness* in him which doth too often *contract* and *narrow* our Benevolence, and cause us, like Serpents, to enfold ourselves within ourselves, and to turn out our Stings to all the World besides ; upon both these Accounts therefore, as he is a *perfectly good Man*, he cannot but bear a hearty and universal *Good-will* to *Mankind* ; and that he doth so, he hath given us too many dear *Experiments* to make the least doubt of it ; for while he was among us, he all along preferred our *Interest* before his *own* ; he made himself *poor* to *enrich* us, exposed himself to *Contempt* to raise us to *Glory*, took upon him our *Guilt* to release us from *Punishment*, and willingly *underwent* a most miserable *Death* that we might *live* happily for ever ; in all which he gave us the most glorious Demonstrations how infinitely *dear* the *human Nature*, of which he participated, was to him in all the of numberless Individuals into which it hath been multiplied ; the Consideration of which is exceedingly pregnant with Encouragements to *Obedience*. For seeing God governs us by one, who is as well our *Brother* by *Nature*, as our *King* by *Office*, see-

ing he carries our *Kind* in his own *Person*, and is *Flesh* of our *Flesh*, and *Bone* of our *Bone*, we may certainly depend upon it, that he will be as kind and as gracious to us, as his *Government* and our *Happiness*, which is involved in it, will permit him; that so long as we are *sincere* to him, he will *compassionate* our *Weakness*; and that when we have gone astray from him, he will graciously receive us upon our humble *Submissions*; that he will not load us beyond our *Strength*, nor punish us beyond our *Demerit*; but that he will readily *assist* us in all our *Needs*, and tenderly *pity* us in all our pitiable *Cases*, and kindly *accept* of our honest *Endeavours*, and *reward* them beyond all our *Hopes* and *Expectations*; in short, that nothing should be able to separate us from his *Favour*, but only our own *Obstinacy* and wilful *Rebellion*; and that tho' in this *Case* he will be *angry* with us, yet he will *wait* to be *gracious* again, in *Expectation* of our *Repentance*, and not *hastily* abandon us to *everlasting Ruin*, till we have sinned ourselves past all *Hope* of *Recovery*; for as to all these things, the *human Nature* in him is our constant *Advocate*, which being *our Nature* as well as *his*, makes *our Case* its *own*, and is as much concern'd for *us* as it could reasonably be for *itself* if it were in our *Circumstances*; than which, what higher *Encouragement* to *Loyalty* and *Obedience* can there be given to ingenuous *Minds*, to consider that he who reigns above in the *Heavens*, and hath the *Disposal* of my *Fate*, is my *Kinsman* by *Nature*? who by assuming my *Substance* hath assumed my *Interest*? so that whatsoever he doth for *me*, he doth it for *himself*; that is, for his own *human Nature*.

Nature that is in *me*? and that therefore it is impossible but he must continue *kind* to *me* whilst I continue *dutiful* to *him*, seeing that without great Provocation he can never be *unkind* sure to his *own Nature*? For this Reason therefore God governs us by his Son in our *own Nature*, that so by this his near *Kindred* to us, he might the better *assure* our diffident Minds of a most gracious and merciful Treatment at his Hands, and thereby excite us to a *free* and *cheerful* Obedience to him.

IV. God governs us by his own eternal Son in our *Natures*, that so he might the more powerfully excite our *Gratitude* and *Ingenuity*, and thereby oblige us to render him a more *free* and *generous* Obedience, which is the Obedience he *delights* in, and that alone which answers the *End* of his Government; for that which he aims at in governing us, is to subdue the *Rebellion* of our *Natures* against the eternal Laws of right *Reason*, that thereby he may render us more and more *rational*, and consequently more and more prepared to participate of the *Happiness* of a *rational* Nature, which is never to be effected by a *forced* and *constrained* Obedience; for so long as our Obedience is *forced*, our Wills and Affections are *unsubdued*, and all our outward Submissions are only the Disguise of a *treacherous* and *rebellious* Nature, we *would still* fly out into Acts of Rebellion, but we *dare* not; our Inclinations are as *stiff* and *obstinate* as ever, and the Restraint which our *Fear* lays upon them is so far from *conquering* them, that it only *heightens* and *enrages* them; till therefore our Obedience becomes *generous* and *free*, and doth proceed from a *willing* Mind, from a Mind that

is influenced by *ingenuous* Motives, it will signify little or nothing to the *Amendment* of our Nature, which, notwithstanding its beautiful Rind and Outside, will still remain corrupt and rotten at the Core. Now to render us freely and willingly obedient, what more *effectual* Method could God have taken than this, of governing us by his own *Son* in our Nature? For in this our Nature he was our *Priest*; and, as I shew'd before, it was infinitely *reasonable* he should be so; and by what more *endearing Motive* can we be obliged to obey him than this, that now he is in Heaven he rules and governs us in that *very Nature* which he sacrificed for *us* when he was upon Earth? and that it is in that *individual Humanity*, which as our *Priest* he offered up for us on the Cross, that he now reigns over us at the Right-hand of God? so that he who is now our *King*, was once our *Sacrifice*, and that not by *Constraint*, but by his own *free Offer* and *Consent*? For to redeem the Lives of our *Souls*, which by a thousand Guilts were forfeited to the Vengeance of God, he freely chose to assume our *Nature*, and therein to undergo our *Punishment*, that so we might escape and be happy for ever; and being governed as we are by a *King* that *died* for us, that *willingly died* a woful shameful Death, to ransom our *Lives* from Death eternal; what *Monsters* of *Ingratitude* must we be if we still *persist* in our *Rebellions* against him! When I consider that he who exacts my *Obedience*, hath spent his *own-heart Blood* for *me*! that he who requires me to sacrifice my *Lusts* to him, did cheerfully sacrifice his *own Life* for *me*; how can I *grudge* to comply with his Demands without
Blushing

Blushing and Confusion! O *ungrateful*! had he been as *backward* to die for *thee* as thou art to *submit* to him, thou hadst been a *Wretch*, a *miserable desperate Wretch* for ever! With what Face then canst thou pretend to any thing that is *modest* or *ingenuous*, *tender* or *apprehensive* in *human Nature*, that thinkest it *much* to render him those *Duties* which he demands of thee, and which he demands for no other Reason, but because they are necessary to *thy Happiness*, when thou knowest he never thought it much to pour out his Soul for thee in the bitterest *Agonies* and *Torments* that ever human Nature endur'd! If therefore it be possible to work up our degenerate Natures into a *free* and *cheerful* Obedience to God, one would think this *Consideration* should do it, that he whom God hath constituted our *King* to demand our *Obedience*, demands it in our *own Nature*, which he assumed that he might *die* for us, and thereby release us from that dreadful Obligation we were under to have *died for ever*! So that now while his *Authority* bespeaks our *Awe* and *Reverence*, his *Blood* bespeaks our *Gratitude* and *Ingenuity*, and that in such Language, and with such powerful Rhetorick and Persuasion, as is impossible for us to resist, unless we are resolved to out-vie the Devils themselves in *Ingratitude*, who tho' they have been audacious enough to out-face the *Authority* of their Maker, were never so much Devils yet as to turn a deaf Ear to the *vocal Blood* and *Wounds* of a *Redeemer*.

V. and lastly, God governs us by his own eternal Son in our *own Natures*, that thereby he may give us the more ample *Assurance* of our future
Reward.

Reward. Had he continu'd to govern us by himself *immediately*, we had wanted *one* of the most *encouraging Instances* of his immense Bounty, in *rewarding* Obedience, that ever was given to the World ; and that is, his Advancement of our Saviour to that *mediatorial* Royalty which he now exerciseth at the Right-hand of the Majesty on high ; for had our Saviour been God *only*, he had been incapable of *Reward*, his *Happiness* as *such* being so immense, as that it can admit of no *Addition* ; but being *Man* as well as *God*, he is therefore *capacitated* for all that *vast Reward* which the Possession of his *mediatorial* Kingdom, together with an everlasting Heaven, includes ; and all this *Reward* is the Product of that *perfect* and *profound* Obedience which he render'd to his Father whilst he was in this World. So that now in *him*, by whom God hath promised to *reward* our Obedience, we have an *illustrious Instance* of God's Liberality in *rewarding* Obedience ; by *his* happy Fate we may be fully assured that we shall not serve God for *nought*, but that the *Reward* of our Obedience shall ten-thousand-fold exceed the *Labour* and *Difficulty* of it ; for *he* is a *Man* as well as *we*, tho' he be *hypostatically* united to *God* ; and this *Man*, for some few Years faithful *Service* upon Earth, for revealing *God's Will* to Men, and exhibiting a perfect *Example* of Obedience to it, for exposing himself to some temporal *Calamities*, and finally, for offering up himself a *spotless Victim* for the Sins of the World, is now advanc'd to the utmost Height of *Bliss* and *Glory* that it is possible for a Creature to arrive to ; he is set *far above all* *Principality and Power* ; he is *served* and *adored*,

as the only Potentate under God the Father, throughout all the heavenly World; he is *worshipped* and *celebrated* by Cherubin and Seraphin, by Archangels and Angels; he is *extolled* in the Songs of the Patriarchs and Prophets, the Apostles and Evangelists, the Confessors and Martyrs; and his *Name* is *resounded* with everlasting *Praises* and *Thanksgivings* throughout all the vast Choir of the Spirits of just Men made perfect; and in a word, he hath *all Power* given him both in *Heaven* and *Earth*; and to his all-commanding Will the whole *Creation* is *subjected*. In this ever blessed *King* therefore, by whom God now rules us, we have for the *Assurance* of our Hope of a future *Reward*, the most *stupendous Instance* of it that ever was given to the World. And indeed since the great *End* of Christ's *Mediation* was to reduce Men to their Duty, by giving them a *sure* and *certain Hope* of the *Remission* of their Sins at present, and of a glorious *Reward* hereafter, it was highly condecant that *itself* should be an Example of its own *Design*, and that the *glorious Part* of it should be made the Reward of the more *Painful* and *Difficult*, that so having in the *Mediation* itself a signal Instance of God's immense Liberality in *rewarding* Obedience, we might thereupon the more *confidently* expect that glorious Recompence of *Reward* which God hath promised to those that obey him, and be thereby the more vigorously *excited* to our Duty. And hence our Saviour proposes himself to us as an *Instance* of the Reward of Obedience, *To him that overcometh will I grant to sit with me on my Throne, even as I have overcome, and am sat down with my Father on his Throne.* As
much

much as if he should have said, that upon *your overcoming* the Difficulties of *your Duty*, you shall receive a most glorious Reward, you need not at all doubt, having so illustrious an Example of it in *my self*, who having conquer'd the *difficult* Parts of my *Mediation*, which was to teach you as a *Prophet*, and to expiate for you as a *Priest*, am now crown'd with the Reward of transacting the glorious Part of it, *i. e. sitting with my Father on his Throne*, and there reigning with him in unspeakable Glory and Beatitude. And accordingly the Apostle bids us *look unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him endur'd the Cross, despised the Shame, and is sat down on the Right-hand of the Throne of the Majesty on high*, Heb. xii. 2.

S E C T. XIII.

That Jesus Christ is this Mediator, of whom we have been treating.

HAVING in the foregoing Sections explain'd at large the *Nature* and *Offices* of the *Mediator* between God and Men, all that now remains is, to prove that Jesus Christ, the Author of our Religion, is the *Person* whom God hath ordain'd and constituted this *Mediator* between him and us. And that he is so, he *himself* openly averr'd whilst he was upon Earth, and afterwards proclaim'd it to the World by the Mouth of his *Apostles*; but this *singly* by itself is no Argument at all of the Truth

Truth of the thing, because a *Deceiver* might have averr'd the same thing ; and since there were sundry *Pretenders* to this Office as well as *he*, it was necessary there should be some *other Evidence* of his being invested with it besides his pretending to it, otherwise it would have been impossible for us to *distinguish* him from those that falsely pretended to it, and accordingly he himself tells us, *John* v. 31. *If I bear witness of myself, my Witness is not true ; i. e.* if I can produce no other Testimony of my being the Mediator than my own bare Word, you have no reason at all to believe me ; and therefore he tells us that he had not only *John's* Witness to it, who was his *Forerunner*, but also a much greater than *John's*, even the Witness of his *Father*, ver. 32, 33, 36, 37. Now there are three Ways by which the Father *testified* for him, all which do abundantly evince his being the *true Mediator*. First, by sundry ancient *Predictions* of him, which were all exactly accomplish'd in him ; for the *Testimony of Jesus*, saith *St. John*, is the *Spirit of Prophecy*, *Rev.* xix. 10. Secondly, by sundry *Voices* from *Heaven* ; by which the Father proclaim'd him his *well-beloved Son*. Thirdly, by *Miracles*, which by the Power of God he frequently wrought in his *own Person* while he was upon Earth, and in the Persons of his *Followers* after his Ascension into Heaven. To treat of all which would require a Volume by itself, and therefore for the *first* of these Ways I shall refer the *English* Reader to the Reverend Mr. *Kidder's Demonstration of the Messias*, wherein the Testimony of *Prophecy* is handled at large with very great Strength and Clearness of Judgment. And as for the *second*

way,

way, of God's bearing Witness to Jesus, viz. by *Voices from Heaven*, I refer the Reader to our learned Dr. *Hammond's Reasonableness of the Christian Religion* at the End of his *practical Catechism*, it being my Intent to insist only upon the *third* and *last* way, of God's attesting Jesus to be the Mediator, viz. by *Miracles*; for this way our Saviour himself most insists on and appeals to. So in the afore-cited *John* v. 36. *But I have a greater Witness than that of John; for the Works which the Father hath given me to finish, the same Works that I do, bear witness of me that the Father hath sent me.* So also *John* x. 25. *The Works which I do in my Father's Name, they bear witness of me.* And in *John* xv. 24. our Saviour makes the *inexcusable Aggravation* of the *Jews* Infidelity to be this, that they would not be convinc'd by all those *miraculous Works* which he had done among them: *If I had not done among them the Works which none other Men did, they had not had Sin; but now have they both seen and hated me and my Father.* In these, and sundry other Places, our Saviour appeals to those *miraculous Works* which he did, as to a *certain Testimony* from God, that he was the only *true Messias* or *Mediator* between God and Men. And indeed seeing the great *Aim* and *Design* of our Saviour's *Mediation* is to advance the *Honour* of God and the *Perfection* of *Souls*; and seeing how admirably it is *fram'd* and *contriv'd* to promote those blessed Ends, *Miracles* are a most *certain* Attestation of the Truth of it; for tho' the Scripture tells us of *false Miracles* wrought by the Power of evil Spirits, and History furnishes us with innumerable Instances of it, yet it is against all Reason to imagine
that

that ever *evil Spirits* would exert their Power to attest a Doctrine so infinitely *repugnant* to their own *Temper* and Interest. Had the *Design* of our Saviour's *Mediation* been to *alienate* Mens Minds from *God* and *Goodness*, we might have justly concluded all his *miraculous* Works to be nothing but *magical Tricks*, performed by Confederacy with the Devil. For how could we have imagin'd either that *God*, or any *good Spirit*, would ever have employ'd his Power to propagate a Doctrine so infinitely *repugnant* to his *Will* and *Nature*, seeing it is equally incredible, either that a *bad* Religion should be the *Will* of a *good God*, or that the God of *Truth* should bear false Witness to a *Lie*? And therefore we always find that those *false Miracles* effected by evil Spirits, whereof the Scripture and History make mention, were always wrought to *deprave* Mens Minds with vicious Principles, and to *seduce* Men from God to Superstition and Idolatry, or to *confirm* them in it. But that an *impious Spirit* should ever work *Miracles* to promote *true Piety*, to inspire Mens Minds with *great* and *worthy* Thoughts of *God*, and suitable *Affections* towards him; that a *malicious, proud, unjust* and *vengeful* Spirit, should by miraculous Signs endeavour to reduce the World to the Practice of *Charity, Humility, Justice, Patience, Meekness, and Equanimity*, is infinitely incredible; and therefore since the Doctrine of our Saviour's *Mediation* doth, above all the Religions that ever were professed in the World, most powerfully oblige us to *these* and all *other* Instances of *Piety* and *Virtue*, we may depend upon it, that tho' the Devil had known it to be a *Lie*, he would never have been so great a

Fool as to cheat the World into the Belief of it ; for tho' he loves to *deceive*, yet there is nothing in Nature he more hates than to deceive Men into *Piety* and *Virtue*, because hereby he *deceives himself*, and *betrays* his own Interest in the World. The *Miracles* of our *Saviour* therefore being all designed to attest a most *pure* and *heavenly* Doctrine, a Doctrine that is throughout exactly *conformable* to the *Nature* of *God*, and infinitely *abhorrent* to the *Genius* of *Devils*, must necessarily be the Effects of a *divine* Power ; because to work *Miracles* for the Attestation of such a Doctrine, could be neither agreeable to any *other Nature*, nor serviceable to any *other Interest* but *God's*.

Now of all the *miraculous Testimonies* which God gave to our Saviour, there is none to which he did so often appeal, and upon which he did so much stake the Credit of his Doctrine, as that of his own *Resurrection* from the Dead ; for thus when he had perform'd that heroick Act of Zeal, whipping the Money-Changers out of the Temple, and the *Jews* required some *Sign* of him, by what Authority he did it, he bad them *destroy this Temple*, pointing to his own Body, *and in three Days I will raise it up again*, John ii. 19. So also when the *Pharisees* desir'd him to give them some *Sign* of his being the true *Messias*, he tells them, that *no other Sign should be given them but only the Sign of the Prophet Jonas ; for as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth*; which necessarily implies, that after that he should rise again, Mark viii. 12. And accordingly we find, that after he was risen and ascended,

ascended, the *principal* Business of his Apostles was to testify his *Resurrection* to the World; for so *Acts* i. 22. *St. Peter* makes this to be the Reason why it was necessary that one should be chosen into the Apostolate to supply the Room of *Judas*, *that he might be a Witness with them of Christ's Resurrection.* And in *Acts* iv. 33. we are told, *that with great Power the Apostles gave Witness of the Resurrection of the Lord Jesus.* And still when they were to prove any Article of the Christian Faith, *this* they urge as the *great Argument.* Thus from the *Resurrection* of Christ *St. Paul* proves the *general Resurrection*, *1 Cor.* xv. So also *Acts* xvii. 31. he proves that *God hath appointed a Day wherein he will judge the World in Righteousness, by that Man whom he hath ordain'd, viz. Christ Jesus,* by this very Topick, *whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.* And *1 Pet.* i. 3. that Apostle makes *Christ's Resurrection from the Dead* to be the great Motive of Credibility, *by which God had begotten them again into a lively Hope of future Happiness.* So also *Acts* ii. 36. *Therefore* (saith the same Apostle, *i. e.* because God had raised him from the Dead, *ver.* 24.) *let all the House of Israel know that God hath made this same Jesus both Lord and Christ.* And *Rom.* i. 4. he is said to be *declared the Son of God by the Resurrection from the Dead.* Yea, so undoubted an Argument is this of Christ's being the *true Messias*, or *Mediator*, that the *Jews* themselves were convinc'd that they must either *allow* him to be so, or else *out-face* the *Truth* of his *Resurrection*; which put them upon all possible Ways of stifling the Report of it, knowing that if once it obtained Credit in

the World, *the last Error would be worse than the first*, Matt. xxvii. 64. From all which it is evident, that it was taken for granted, not only by *Christ* himself and his *Apostles*, but even by his most avow'd *Enemies*, that supposing his *Resurrection* to be true, it would from thence *undeniably* follow that he was the *Messias* or *Mediator*.

In the Management of this Argument therefore I shall endeavour these two Things.

First, To prove the *Truth* and *Reality* of this miraculous Attestation which God gave to our Saviour, *viz.* by *raising* him from the Dead.

Secondly, To shew what an *excellent* convincing *Argument* this is of the *Truth* of his Doctrine or Mediation.

I. I shall endeavour to prove the *Truth* and *Reality* of this miraculous Attestation which God gave to our Saviour, *viz.* by *raising* him from the Dead; which being a Matter of *Fact* independent from all necessary Causes, is capable of no other Proof to those who were not Eye-witnesses of it, but only that of *credible Testimony*. Thus, that *Julius Cæsar* was killed in the Senate-house, is a Matter of *Fact*, the Truth of which is acknowledged by all the World; and that Man would be accounted little better than mad that should make the least Doubt of it; and yet we have no other way of proving this, but only by the concurrent *Testimony* of credible *Historians*; which being as great an Evidence as the Matter is *capable* of, is as much as any *reasonable* Man can require to induce him to *believe* it. For altho' *Testimony* be the only Evidence by which Matters of *Fact* can be prov'd, yet it is such an Evidence as hath Force enough

in it to induce any *reasonable* Man to *believe* its Proposals ; and there are ten thousand Things which we do as firmly assent to upon the Evidence of *Testimony*, as to any Propositions upon the Evidence of *mathematical Demonstration*. If therefore the *Resurrection* of our Saviour be but sufficiently attested, that is as good an Argument of the Truth of it as the nature of the thing will bear ; and when it is made but as apparent that a thing *is*, as it could possibly be if it really *were*, there is no farther Proof of it can be reasonably expected ; and if notwithstanding this, Men will not *believe*, it is impossible that any Reason should *convince* them. But in *this Testimony* of our Saviour's Resurrection, there is as much *Evidence* and *Credibility* as there can be in *any Testimony* whatsoever. For to give a Testimony the *utmost* Force of *Credibility*, six things are required. First, that they that give it should be *certainly informed* of the Truth of what they do attest. Secondly, that there should be a *Concurrence* of a sufficient *Number* of Witnesses. Thirdly, that there should be no *visible Reason* to *suspect* their *Truth* and *Integrity*. Fourthly, that there should be no *apparent Motive* to induce them to give *false* Witness. Fifthly, that they give some great *Security* for the Truth of what they say. And sixthly, that they also produce some certain *Sign* or *Token* of the Reality of their Testimony. And when all these Circumstances do *concur* in a *Testimony*, they render it as *highly credible* as it is possible for a *Testimony* to be. Now in that *Testimony* which we have of our Saviour's *Resurrection* there was, as I shall shew in the Particulars, a *full Concurrence* of them all. For,

I. They who testified it were *certainly informed* whether it were true or no, for they declare that they were *Eye and Ear-witnesses* of it, *Acts* iii. 15. and relate at large the familiar Conversation they had with him after his Resurrection, *Acts* x. 41. and they tell the Story of it with so many *Circumstances*, that it is impossible they should be *deceiv'd*. For at his Resurrection they find the Stone *rolled away* from the Mouth of his Sepulchre, and *no Body* therein, altho' it was *guarded* by Soldiers, so that it was impossible for any Body to steal him away; and that it was his *own Body* wherein he arose, and no *aerial Phantasm*, evidently appears by what he did to convince St. *Thomas*, who would not believe unless he might put his Hand into the *Hole* of his *Side*, and see the Print of the *Nails* that pierced his *Hands*, to which our Saviour readily condescended; and so far were the *Apostles* from being *over credulous*, that when he appeared to them after his Resurrection, it is said that they suspected him to be a *Spirit*, or *walking Ghost*; and to convince them of their Mistake, he was fain to appeal to the Judgment of their Senses, *Handle me and see me*, saith he, *for a Spirit bath not Flesh and Bones as ye see me have*, *Luke* xxiv. 39. And afterwards, more fully to satisfy their yet *scrupulous* Minds, he *eat and drank* in the midst of them, *ver.* 43. Now the more *suspicious* and *incredulous* they were at first, the greater Evidence it is that they were *thoroughly* inform'd of what they testified, that there was an *undeniable* Evidence in the thing; else how could it have satisfied such *scrupulous* and *incredulous* Persons? and that they were far from being willing to be *abused themselves*, or
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from having any Design to *abuse* the *World*? And that their outward *Sense* was not *imposed* upon by the Strength of their *Imagination*, is evident, in that he convers'd with them 40 Days together, which was too long a Time for their Senses to mistake an *Image* of their *Fancies* for a *Reality*. For how is it conceivable that so many Persons as pretended to see him after his Resurrection, should, for 40 Days together, *imagine* that they *saw* him, *heard* him, *eat* and *drank* with him, when in reality all this Scene of Things was nothing but a *Dream* or *Spectre* of their own *Fancies*? that their *Fancies* should create and represent a Person to them frequently *appearing* to them, preaching and instructing them, giving out *Commissions*, and administering holy *Ordinances* to them? that their *Fancies* should draw them out to the Mount of *Olives* after a *Speetre*, that was visible no where but upon the Stage of their own *Imaginations*, and there represent it carried up into Heaven on a Cloud? Surely if they were in their *Wits*, it was impossible for them to believe such a Train of Things to be *real*, had they been only the *Images* of their *Fancies*; and yet that they were in their *Wits*, is as apparent as the Sun, both from their *unanimous Consent* in the Relation of the Fact with all its Circumstances, and from those *wise* and *sober Writings* which they left behind them, which abound with excellent *Morals*, solid and coherent *Reasonings*, strong and powerful *Persuasions*, without the least Intermixture either of flat *Impertinence* or ranting *Enthusiasm*; which is a plain Demonstration that they were *certainly informed* concerning the Matter of *Fact* which they testified, whether it were true or false.

II. Another Circumstance requisite to render a Testimony highly *credible*, is the *Concurrence* of *several Witnesses*; of which we have a *remarkable Instance* in this Testimony of our Saviour's *Resurrection*. For if to those 500 Brethren and upwards, who, as *St. Paul* tells us, saw our Saviour after he was risen, 1 *Cor.* xv. 6. you add the *Congregation* of the Disciples he appeared to when he baffled the Infidelity of *St. Thomas*, together with those great *Assemblies* that saw him in the Mount of *Galilee*, and upon Mount *Olivet*, from whence he ascended, it is not improbable but that there were some *Thousands* of Persons that saw him after his *Resurrection*, among all whom we find the most exact *Agreement* both in the Matter and Circumstances of what they did attest; which, had it not been true, must have been morally *impossible*. For how could so *vast* a Number of Men have so *punctually* agreed in the same Story had it been a *Lie*? especially when they were so narrowly *sifted*, so craftily *examined*, and *cross examined*, as doubtless these Men were (or at least would have been, had there been any just Ground to suspect them) by the *Jewish Magistrates*, who were all of them professed *Enemies* to our Saviour and his Doctrine? For had their Testimony been *forged*, it is not imaginable how they should *foresee* what *Questions* the Magistrates would propose to them, nor consequently how they should *agree* what *Answers* to return to their several Interrogatories; so that when they came to be examined, they must of necessity have *thwarted* and *contradicted* one another, at least in some Circumstances, of Time, or Place, or the like; by which means the whole Forgery must have

have soon been unravelled, and the Credit of it for ever dash'd out of countenance. But that no such thing ever happen'd, is evident by the *Credit* which their Testimony found, even among those who had the *best Opportunities* of examining whether it were true or false; for the *Truth* of Christ's *Doctrine* depending upon the *Truth* of his Story of his *Resurrection*, there can be no doubt but the Jewish *Magistrates*, whose Interest made them *Enemies* to Christ, would not have been wanting, had they thought it feasible, to try all ways to *disprove* the Truth of it; and if they did *not*, no other Reason can be given of it but only this, that the *Truth* of the thing was so *notorious*, that it would have been *ridiculous* for them to attempt the disproving it; but if they *did*, it had been a very easy Matter for them, had it been a Lie, to have *detected* it; for the *Number* of the *Witnesses* being so great, and the *Jews* having every Day Opportunity of conversing with them, they might have easily *trapp'd* them in their Relations, it being impossible that among a great Number of conspiring *Impostors* there should be always an exact *Harmony* and *Agreement*. For suppose that such a Story as this were told in *London*, that a certain Man dwelling at *Westminster*, and pretending himself to be the Son of God, and the lawful Heir of the Crown of *England*, had preach'd up a new Religion, requiring all People under Pain of Damnation to embrace his Doctrine, and submit to his Government, and that as a Sign of the Truth of all this, he had publicly declar'd that three Days after his Death he would rise again; whereupon the last *Friday* was Seven-night he was put to death

death by the Magistrates, and notwithstanding he was buried, and his Sepulchre damm'd up with a huge Stone, and a Guard of Soldiers set to watch it, lest his Profelytes should steal him away, yet the *Sunday* following he arose, and hath since been seen by several Hundreds, if not some Thousands of the Neighbourhood, many of whom had touch'd and handled him, eat and drank, and convers'd familiarly with him; among whom there was *Peter* such a one, *Thomas* such a one, and *John* such a one, naming some 20 or 30 Persons well known among the Neighbours, who could give a more particular Account of the Matter, and tell the Names of most of the Persons that were Eye-witnesses with them; why now it cannot be supposed, but that as soon as ever this formal Rumour began to spread (especially if it found Credit among the Multitude, and the pretended Witnesses of it should be so bold as to go and assert it before the King and Council, as the Apostles did before the Rulers of the *Jews*;) I say, it cannot be supposed but that Care would be taken that the Matter should be immediately sifted, and the several neighbouring Justices requir'd to call these Witnesses to account, who by pumping and examining, promising and threatening them, could not fail of extorting the Truth from them in a very little while. For it is impossible but they must have found them faltering in the Relation of their Story, and counter-witnessing one another; *John* would have told it with this Circumstance, and *Peter* with the contrary, and *Thomas* would have thwarted and contradicted them both; so that when they came to compare their several Relations with one another,

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in all Probability they would have found as great a *Confusion* among them as there was in the Language of the Bricklayers of *Babel* ; and therefore tho' at first perhaps the Story might have seem'd *plausible*, and a great many *credulous* People might have believed it, yet every Day would have render'd it more suspicious, and the *Truth* must at last have *triumph'd* and *prevail'd*. But yet tho' the *Eye-witnesses* of our Saviour's *Resurrection* were thus *sifted* and *examined* over and over, their Relation every Day got Ground and *Credit*, even in *Jerusalem* itself, where the thing was *transacted*, and where every one might easily *inform himself* concerning the *Credit* of the *Relators*, and the Circumstances of their *Relation* ; insomuch that 40 Days after, it was so far from being *dash'd* out of countenance, that at *one* Sermon of St. *Peter's* there were no less than *three thousand* Persons converted to the Belief of it, and so it still grew and increased ; till at last, in despite of all the *Wit* and *Malice* of its Opposers, it was embrac'd and acknowledg'd throughout all the World ; which is an undeniable Evidence of the *exact Agreement* there was in the Testimony of the several *Witnesses* of our Saviour's *Resurrection*.

III. Another Circumstance requisite to render a *Testimony* highly *credible*, is when there is no visible Reason to suspect the *Honesty* and *Integrity* of the Attestors ; which Circumstances did also concur to credit the *Testimony* of our Saviour's *Resurrection*. For that the first Testifiers of it were Men of a *clear* and *unsuspected* *Honesty*, will appear to any Man that seriously considers either the *Doctrine* which they taught, or the *Genius* of their *Followers*,

ers, or the *Manner* of their *Testimony*, or the *Success* it had among those who were best able to satisfy themselves whether they were honest or no. First, as for their *Doctrine*, there is nothing can be more *contrary* to lying, dissembling, and hypocritical Reservation; it strictly requires *Plainness* and *Simplicity* of Speech, and that our *Words* should be the Images and Interpreters of our *Minds*; it brands and stigmatizes all *Deceit* and *Falseness* with a most *infamous* Character, and irrevocably consigns all wilful *Liars* to the *miserable* Portion of the Father of Lies. If then they believed their *own Doctrine*, it is not to be imagin'd they would ever have defended it with *Frauds* and *Impostures*; and whether they believed it or no, it is hardly supposeable that they would have so loudly declaimed against *Disbonesty*, had they been at least visibly *dishonest themselves*, since by condemning it in *others* they must have libelled *themselves*, and emblazon'd to the World their *own* Shame and Infamy. And then secondly, as for the *Genius* and *Temper* of their Disciples and Followers, it is plain that there never was any thing more *open* and *sincere*; for such was the *ingenuous Simplicity* of the primitive Christians, that they thought it a Disparagement to be put to their Oaths, thinking it sufficient for every good Man to give this Assurance of his Truth, ἀληθῶς λέγω, *I speak truly*; and when they were most *severely* examined by their bloody Persecutors concerning their Faith, they never either *denied* or *concealed* it, counting it a most *impious* thing to *dissemble* the Truth; and tho' when they were question'd, they could easily have

have either *denied* or *evaded* it, yet they *scorned* to live upon such *base Terms*, to be beholden to their *Hypocrisy* for their *Lives* ; yea, so conspicuous was their *Honesty* to all the World, that the *Heathens* themselves were forced to *acknowledge* it. For so *Pliny*, in the Account which he gave the Emperor *Trajan* of the Christians, tells him, that after the *strictest* Enquiry he could make of them, even of those who had renounc'd Christianity, he found this to be the greatest Fault they were guilty of, that they used harmlessly to meet to worship Christ, and at those Meetings to bind themselves by a *Sacrament* that they would not do any *Wickedness*, that they would not *steal*, nor *rob*, nor commit *Adultery*, nor *falsify* their Words, nor *with-hold* any thing wherewith they had been *entrusted*, where-ever it were required at their Hands ; such was the Temper of the *immediate Disciples* of the *Eye-witnesses* of our Saviour's *Resurrection* ; and is it likely that the *Scholars* would have proved so honest, had they not been taught by the Example as well as by the Doctrine of their *Masters* ? For to be sure had the *Apostles* been dishonest, their immediate Disciples must needs have *known* something of it ; and being acquainted with it, they would doubtless have resolv'd either not to *continue* their *Disciples* any longer, or else to have *imitated* them in all their secret Cheats and Knaveries, and so from the *Masters* to the *Disciples*, Dishonesty would have been propagated from one Generation to another ; but since the contrary happen'd, it is plain that the first *Propagators* were Men of very *honest* and *sincere* Minds. Which will yet further
appear,

appear, if we consider thirdly, the *Manner* of their *Testimony*, which they deliver'd with the greatest *Plainness* and *Simplicity* of Speech, the greatest *Freedom* and *Assurance* of Spirit, and the greatest *Particularity* as to all its Circumstances ; they never went about to involve their Sense in *ambiguous Words*, or to recommend it to the World in a *pompous* Stile, in *pedantick* Flourishes, or *flattering* Insinuations, which is the way of all *Impostors* ; but as Men that were well assur'd of the *Truth* of what they said, they expos'd it to the World in the most *naked* and *simple* Expressions, and so left it to recommend itself ; they did not whisper their Testimony in *Corners*, as if they were either afraid or ashamed to produce it in the *open Light*, but with the greatest Confidence and Assurance they publish'd it in the *midst* of *Jerusalem*, yea, and before the *Sanhedrim* itself ; where, if it had been false, it was impossible but it should be *detected* ; and whereas it is the way of *Impostors* to reserve themselves in *Generals*, knowing that should they descend to *Particulars*, it would be hard for them to avoid *Discovery* or *Contradiction*, the Apostles did not only report a *general* Story of Christ's Resurrection, but related it with all its most *minute* and *particular* Circumstances ; nor did they *change* or *alter* any one of them upon different *Examinations* before different Examiners, but still persisted with the greatest *Constancy* to themselves and *Harmony* with each other ; so that if ever there might be any thing gathered of the *Temper* of Persons from the particular Manner of their *Discourses*, we may certainly discern the greatest *Fidelity* in the Apostles in the *Manner* of their expressing themselves

selves to the World. But then in the fourth and last Place, the *Credit* which they found among those who were the best able to satisfy themselves whether they were honest or no, is a further Evidence of their *Fidelity*; for had they not been Men of *human Honesty*, it is not to be imagin'd that they could ever have obtain'd so much *Credit* in a Place where they were so intimately *known*, and among Persons with whom they every Day conversed with the greatest *Openness* and *Freedom*, especially considering how *contrary* their Testimony was to the *Genius* and *Interest* of those who gave Credit to them, many of whose Hands had been imbru'd in the Blood of our Saviour, by which they were oblig'd in their own *Vindication*, so far as in them lay, to disprove the Story of his Resurrection; because if that proved true, it proved them guilty of the most monstrous *Impiety* that ever was acted, *viz.* the Murder of the Son of God. And is it likely that the *Murderers* of our Saviour would ever have believed the Story of his *Resurrection*, which was so clear an Evidence of *his Innocency* and *their own Guilt*, had they had any Reason to *suspect* the *Veracity* of those that attested it? and yet in *despight* of themselves great Numbers of them were forced to believe it, altho' as soon as they did so, they were *prick'd at the Heart* with the Sense of their horrid *Impiety*, and forced to cry out in a bitter Agony of Conscience, *Men and Brethren, what shall we do to be saved?* And as for those of them who had *no* hand in his Murder, to be sure they were greatly prejudic'd against the Belief of his *Resurrection*, because upon that depended the Truth of his *Doctrine*, which plainly contradicted

a great Part of that *Religion* in which they had been *educated*, and of which they were infinitely *zealous*, and therefore to be sure they would never have given Credit to it, had they not had *undeniable Evidence* of the *Truth* and *Integrity* of those that testified it, especially when it was so easy for them to satisfy themselves about it; for it is not imaginable they would ever have entertained so *ungrateful* a Story, but upon the most *strict Enquiry* into the *Credit* of its Relators; and if upon Enquiry they had found the least Flaw, either in *them* or in their *Testimony*, if they could have convicted them of any *dishonest Practices* for the *Time past*, or catch'd them tripping or contradicting one another in what they testified at *present*, they would soon have made the World ring of it, and the *Jews*, who were dispersed thro' all the neighbouring Nations, would have divulg'd to all the World their *fraudulent Practices*, and posted them up, where-ever they came, for infamous *Knaves* and *Liars*, which must have infallibly *blasted* the *Credit* of their Testimony, and caused it to have been hiss'd out of the World for a *fulsome Imposture*. Wherefore since no such thing ever happen'd, but contrariwise the *Credit* of their Report of Christ's Resurrection did, in *despite* of all the *Wit* and *Malice* of its Opposers, every Day *spread* and *increase*, even in *Jerusalem* itself, where the Thing was *acted*, and where the Reporters of it *lived*, and that not only for a few Days or Months, but from *Year* to *Year*, even till *Jerusalem* itself was destroy'd; since, I say, all this is so evident, what greater Argument can we desire of the *Truth* and *Integrity* of those that attested it?

And

And supposing them to be *honest*, their Testimony must be *true* ; because it was not Matter of *Opinion*, in which it is possible for the wisest Men to be mistaken, but Matter of *Fact*, of which they had certain Information from their own *Senses* ; and he who says that he *saw* such a thing, and it is evident that his Senses were not *imposed* on, lies against his own *Conscience* if it be not true that he saw it.

IV. Another Circumstance requisite to render a *Testimony* highly *credible* is, that there is no *apparent Motive* to induce the Attestors of it to testify falsely ; for whether they are honest or no, we cannot well suppose that in a Matter of Importance they will testify *falsely*, without some great *Motive* inducing them thereunto : But as for the *Witnesses* of our Saviour's *Resurrection*, had they not been *certain* of the Truth of it, they could have *no* imaginable *Motive* to induce them to attest it, for they could never hope to reap the least *Advantage* from it either here or hereafter ; not *here*, for their Lord had told them, before-hand, *that if they would be his Disciples, they must suffer Persecution* ; and they themselves could not but foresee, that by testifying his *Resurrection* they must infallibly alarm all the World against them, because the *Doctrine* which they confirm'd by it was extremely opposite both to the present *Religion* and *Interest* of the *Jews*, and to the common *Theology* of the *Gentiles* ; and that therefore by going about to establish *it*, they must in effect proclaim War against all the World, and consequently expose themselves to the utmost *Rigour* and *Severity* that the Wit and Malice of Men could in-

vent or inflict; which must be a very *sorry Motive* sure to induce Men in their Wits to undertake the Propagation of a *known Imposture*. But perhaps it may be thought they did all this for the *Glory* and *Reputation* of being the *Founders* of a new *Seet*; but from whence I beseech you could they promise themselves *Success*? Not from their Master *Jesus*, who, if their Testimony was not *true*, they could not but know was still detain'd under the Power of the *Grave*: Not from *God*, whom if they testify'd falsely, they were conscious they wickedly *bely'd*, in suborning his *Power* and *Veracity* to bear witness to a *Falshood*: Not from the Force and Charms of their own *Eloquence* or *Sophistry*, for that they pretended not to: Not from their *Riches*, for their Staves and Scrips were all the Treasure they carried with them: Nor from any *Authority* or *Power* they had, or ever were like to have: For how could such poor illiterate Persons as they ever expect to arrive to an Authority great enough to contest with all the Power and Wisdom of the World, which was armed against them? In a word, not from any *Proneness* they found either in *Jews* or *Gentiles* to embrace the Doctrine, which they design'd by this their *Testimony* to confirm and assert, that being every where *gainsay'd* and *opposed* by the Interests and Affections of both: And if their Testimony was not believed (as it was very unlikely it should if it had not been *true*) what could they expect, but to be branded to all Posterity as a Company of infamous Cheats and Impostors? So that unless they had been assured that their Testimony was *true*, they had all the reason in the World to expect
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that it would prove the most *fatal* and *unprofitable Lie* that ever was invented or broach'd among Mankind, since it was so far from promising them any worldly *Advantage*, that it visibly exposed them to all the *Miseries* and *Calamities* of human Life; and then if they knew this Story of Christ's *Resurrection*, which they attested, to be a *Lie*, they had a great deal less reason to expect any *Advantage* from it in the World *to come*; for either they *believed* that *Religion* which they sought to confirm by attesting this Story, or they did *not*; if they did *not*, how could they hope to fare ever the *better* in the *other* World for endeavouring to propagate a false Religion in *this*? If they *did*, how could they hope to be made happy hereafter by telling a *Lie* for that *Religion* which excommunicates *Liars* out of the Kingdom of Happiness? Since therefore if their *Testimony* had been *false*, they could expect to reap no Advantage from it in either World, doubtless they would never have been so mad as to assert and attest it, had they not known it to be *true*; for what Man in his Wits would ever tell a *Lie*, that hath no reason to expect any other Fruit from it, but only to *die* for it here, and to be *damn'd* for it hereafter?

V. Another Circumstance requisite to render a *Testimony* highly *credible* is, that the Testifiers of it do give some great *Security* for the Truth of what they say; and therefore it is required by human Laws, that in all great Matters of Fact the *Witnesses* should give the Security of their *Oaths*, or of some great *Pledge* to be forfeited by them, in case their *Testimony* prove *false*. But never did any

Men give *greater Security* of their Truth, than the *Witnesses* of our Saviour's *Resurrection* ; for they sealed their Testimony with their *Blood*, and rather chose to undergo the most witty and exquisite *Torments*, than to *recant* any Part or Circumstance of what they had seen and testified concerning it ; for of all the *Apostles*, who were the chief *Witnesses* of it, there was only one that escaped a *violent Death*, and he, as the ecclesiastical Story tells us, had not been deliver'd from it but by a *Miracle* ; and doubtless those other *Disciples*, who saw and conversed with our Saviour after he was risen, and together with the *Apostles*, bore witness of it to the World, did proportionably run the same Fate ; and how is it imaginable that so many Men should all turn so mad together, as to lay down their *Lives* for a Pledge of the *Truth* of a Story, which they knew to be all a mere *Cheat* and *Imposture* ? Some Men indeed have suffered *Martyrdom* for professing Propositions that were *false*, but then they *thought* them to be *true* ; but no Man in his Wits ever died in the Defence of an Assertion which he *knew* to be *false*. But as for the Testifiers of our Saviour's *Resurrection*, they did all of them witness upon *certain Information*, and did assuredly *know* whether their Testimony were *true* or *false* ; so that if Christ did *not* rise, as they reported, they died in the Defence of a *known Lie* ; which is such a Piece of *Folly*, as doth exceed all Instances of *Extravagance*. Suppose that *Aesop* should have died a Martyr to his own Fables, or that the Author of the Seven Champions should have laid down his Life in the Defence of St.

George's

George's killing the Dragon, would not all the World have concluded them incurably *distracted*? But as for the *Apostles*, their excellent *Writings* are a sufficient Demonstration that they were Men of very *sound Intellectuals*; and therefore though we should suppose them to be so *wicked* as to love lying for its *own sake*, we cannot suppose them to be so *mad* as to love it better than their own *Lives*, as they must necessarily do if their *Testimony* of our Saviour's Resurrection were *false*. But supposing that one or two of them should have proved so *frantick*, yet it is incredible that so many *Hundreds* of Men and Women should all agree together at the same time in the same *mad Project*, viz. to throw away their *Lives* for no other Purpose but only to *cheat* and *abuse* the World, and that no *one* of them should be induc'd, by all the *Hopes* and *Fears* that were set before them, to *confess* and *discover* the mad Conspiracy. When they began to report the Story, they could not but foresee the *Consequence* of it, viz. that they must either *recant* it, and thereby proclaim themselves *Impostors* to the World, or else lay down their *Lives* for it; so that had they known it to be *false*, it would have been a Prodigy of *Impudence* in them, and *Folly* together, not only without hope of *Benefit*, but within Prospect of a certain *Ruin*, to have divulged a *known Lie* to the World, and under the *severest* Persecutions to have persisted in it, without the least Regret of *Conscience*, or Concernment for their own *Ease* and *Safety*. There never was the like Instance among Men, and I dare say there never will be, so long as Men love themselves, and continue in their Wits; and to imagine *that* of

the Witnesses of our Saviour's Resurrection, of which there is no parallel *Example* among Mankind, is an Argument that we have much more *Inclinations* than *Reason* to be Infidels. This therefore is plain, that the *Witnesses* of Christ's *Resurrection* gave as a great *Pledge* of the Truth of their *Testimony* as it was possible for mortal Men to do ; and if those Men may not be believ'd, who attest a thing upon certain *Knowledge*, and seal it with their *Blood*, there is no Credit can be given to any *human Testimony* ; because a Man's *Life* is the greatest *Security* that he can possibly give for his *Honesty*.

VI. Another Circumstance requisite to render a *Testimony* highly *credible* is, that the *Witnesses* do give some certain *Sign* and *Token* that what they testify is *true* ; and this the *Eye-witnesses* of our Saviour's *Resurrection* did. For in token that what they said was true, they themselves wrought sundry *Miracles* in his Name ; for so we read of the Apostles, that *they went forth and preached every where, the Lord worketh with them, and confirming the Word with Signs following*, Mark xvi. 20. And that *with great Power*, i. e. miraculous Works, *the Apostles gave witness of the Resurrection of the Lord Jesus*, Acts iv. 33. And also at Iconium *the Lord gave Testimony to the Word of his Grace, and granted Signs and Wonders to be done by their Hands*, Acts xiv. 3. And the same was done by St. Stephen at Jerusalem, Acts vi. 8. and by St. Philip at Samaria, Acts viii. 6, 7. and by St. Paul at Ephesus, Acts xix. 11. And St. Paul assures us, *that from Jerusalem, and round about unto Illyricum, the Gospel had been preach'd by him, with mighty Signs and Wonders,*

ders, and by the Power of the Holy Ghost, Rom. xv. 19. All which Things being recorded in an Age wherein, if they had been *false*, they might easily have been *disproved*, it had been the wildest Project in the World for the *Apostles* to have pretended to them, had they not been notoriously *true*; for they must needs think, that all the World being *prejudic'd* against them, would be sure to keep a very *strict* and *watchful* Eye on them; and that if upon the severest Enquiry, they were at any time taken tripping in this their Pretence of working *Miracles*, their Fraud would soon ring thro' all the World, which must unavoidably *prejudice* their Cause a thousand times more than all the *Miracles* they pretended to could *advance* it; and for Men that had the Eyes of all the World upon them, falsely to pretend to work such innumerable *Miracles* as they did, and this not in Corners, but in *publick* View, and to name the Places where they wrought them, and where they knew there were Thousands that could and would certainly *detect* and *disprove* them, would have been the most prodigious Instance of *Impudence* and *Folly* together that ever was acted by Men in their Wits. But so notoriously *true* was the Matter of *Fact*, that their most inveterate *Enemies*, amongst both *Jews* and *Gentiles*, have not the Confidence to *deny* it, altho' indeed they attribute it, even as the *Jews* did our Saviour's Miracles, to the Power of *Magick*; for so in their *Talmud*, *Tractat. de Idol. c. 1.* the *Jews* celebrate St. *James* the Apostle as eminent for the Gift of Miracles, by whom the Nephew of *Rab. Samuel*, being bit of a Serpent, would not be cured, because every Disciple of *Jesus*

was wont to heal in his Name. And *Lib. Sabbat. Jerosol.* they tell us of a Son of *Rab. Jose*, who having swallow'd Poison, was cur'd by a Christian in the Name of Jesus. And as for the Heathen *Julian* himself, he confesses that *St. Paul* did very wonderful Things ; for he says that he was the greatest and most expert *Magician* that ever was, *vid. Cyril. Alex. lib. 3.* And the same he pronounces of *St. Peter* also, *id. lib. 9.* So also *Celsus* frequently charges the Christians with doing their mighty Works by the Power of some *Demon*, adding a Fiction of his own, *viz.* that they had received from Christ certain magical Books, by which they were instructed to perform all their Miracles, *vid. Origen. cont. Cels. p. 302.* and several other Places ; which is a plain Confession that such *Miracles* were commonly performed by Christians. But that they did *not* perform them by any Confederacy with *evil Spirits*, as these bad Men affirm, is evident, because one of their greatest and most common Miracles, was *dispossessing* these evil Spirits of Mens *Bodies*, and their own *Temples* and *Oracles* ; for the Truth of which, they often provoke their Adversaries in their Writings and Apologies to come and make Experiment of it. Thus *St. Cyprian* in his Epistle to *Demetrian*, *Proconsul of Africa* : O that thou wouldst but bear and see when the Devils, whom thou worshippingest, are adjured and tortured by us, and with the spiritual Rods and Torments of our Words are ejected out of the Bodies they possess, when howling and roaring in a human Voice they confess the Judgment to come : Do but come and see whether these things we say are not true. And a little after ; If thou wilt come, saith he,

he, *thou shalt see those whom thou worshippest for Gods, stand bound, and tremble, as miserable Captives under our Hands.* Others of them appeal to the Consciences of the Heathens themselves, who had been *Speēctators* of their *miraculous Victories* over these infernal Spirits. So *Minutius Fælix* : *All these things are very well known to a great many of yourselves, that your Gods are forced by us to confess themselves Devils, when by the Torment of our Words, and by the Fire of our Prayers, they are chased out of human Bodies ; even Saturn, and Serapis, and Jupiter, and the greatest of those Gods you worship, being overcome with Sorrow, are forced to acknowledge what they are ; and tho' it be to their Shame, especially when you are present, yet they dare not lie ; but being adjur'd by the true and only God, they quake and tremble in the Bodies they possess, and either leap out immediately, or vanish by degrees.* Others of them offer to make the *Experiment* even before the Tribunals of the Heathen, and to answer for the Success with their own Lives. So *Tertullian* in his *Apolegetick* : *Let any Man that is apparently acted by one of our Gods be brought before your own Tribunals, and if that supposed God, being commanded by any Christian to speak, doth not confess himself to be a Devil, as not daring to lie to a Christian, take that malepert Christian and pour out his Blood immediately.* Yea, how often, saith he a little after, *only upon our touch of and breathing upon possessed Persons, are these Gods you adore forced to depart out of their Bodies with Grief and Reluctancy, you yourselves being present, and blushing at it ?* And these Things, as *Origen* tells us, *cont. Ges. lib. 7.* were ordinarily performed even by the meanest

meanest Christians ; which is a plain Argument that it was done merely by the Power of Jesus, without any *Conjuration* or *magical* Art. And can we imagine that the *Devil*, without any Constraint from some superior Power, would ever have *quitted* that Tyranny he had so long exercised over the *Bodies* and *Consciences* of Men, who had thitherto *adored* and *worshipped* him ? Or that he would ever have *confessed* himself to be a *Devil* to those Men who sought the *Ruin* of his *Kingdom*, and made use of his Confessions to that purpose, had he not been *forced* to it by the Authority of the *Father* of Spirits ? Is it likely he would have exerted his Power to the *Ruin* of his *own* Interest, and the *Amendment* of those Souls he had *ensnared* and *captivated*, as he must necessarily have done, should he have *empowered* the Witnesses of our Saviour's *Resurrection* to confirm their Testimony by *Miracles* ? And since they all along declared they did them in the *Name* and by the *Power* of *Jesus*, to be sure if it had not been *so*, the God of *Truth* would never have *empowered* them to impose such a Cheat upon the World ; these Miracles of theirs therefore were *plain Signs* and *Tokens* of the *Truth* of what they did attest, *viz.* that Jesus was risen from the Dead, and that not only as they were so many divine *Seals*, by which God himself did *confirm* their Testimony, whose *Goodness* and *Veracity* could never have permitted him to set the *Seal* of his *miraculous Power* to a *Lie* ; but besides this, the Apostles Miracles were so many plain *Demonstrations* that Jesus was *risen* and *alive*, since they did them all in *his Name*, and by *his Power* ; for how is it possible that Jesus could have *empowered*

ered them to do *Miracles* had he been still among the *Dead*, and in a State of *Inactivity*? A *dead* Man can do nothing *himself*, much less can he empower *others* to do *Miracles*. So that by those *miraculous Works* which the Apostles did by the *Power* of *Christ*, they did in effect thus bespeak the World: Look here, O incredulous World! if nothing else will persuade you that our Lord is *risen* and *alive*, behold the *vital Operations* which he exerts in us his Disciples! tho' of ourselves we are as impotent as you, yet no sooner do we invoke our great *Master's Name*, and implore *his Aid*, but we are presently *enabled* to perform mighty things, beyond the *Power* of any *mortal Agent*! Without any other Charm but his *powerful Name*, we raise the *Dead*, bind the *Devils*, restore the *Blind*, recover the *Lame*, and cure all manner of *Diseases*! And is not this as *plain* a Token of his being *alive*, as if he were now standing before you in our room, and doing all these things in his *own Person*? If he were *dead* still, he could not *act* in us as you see him do; and therefore if nothing else will convince ye that he is *alive* again, behold these mighty *Powers* which *he* exerts in *us*, and be at length persuaded by these *sensible* Tokens of his *Activity*, which we produce before your Eyes, that he is *risen* from the *Dead*. For it is worth observing, that this Gift of *Miracles* was never so plentifully *communicated* to the Apostles as *after* *Christ's Ascension* into Heaven; for before he ascended he commanded them to *tarry at Jerusalem till they had received the Gift of the Holy Ghost*, or, which is the same thing, the Gift of *Miracles*, *Acts* i. 4, 5. and this Gift, as he himself tells

tells them, *ver. 8.* was to enable them *to bear Testimony to him unto all the World*; for he being now ascended into Heaven, they could no longer produce his *Person*, to convince Unbelievers of the Truth of his *Resurrection*; and therefore to supply this Defect, Christ gave them the Gift of *Miracles*, that that might be, instead of his bodily *Presence*, a *plain and sensible Token* of his being restored to *Life* again; and indeed this was as *certain a Sign* of it, as if he had continued upon *Earth*, and openly *conversed* among *Men* in the View of the World; for the most *certain Sign of Life is Action*. And by what hath been said, it is apparent that Christ did not more *visibly act* in his *own Person* when he was upon *Earth*, than he did in the Persons of his *Apostles* after he ascended into Heaven. These *miraculous Operations* therefore which they perform'd by the Power of Jesus, were all of them so many *plain and sensible Signs and Tokens* of the *Truth* of what they did attest, *viz.* that Jesus was risen from the Dead. So that considering all these *Circumstances* of the *Apostles Testimony*, I dare boldly affirm, that from the Beginning of the World to this Day, there never was any Matter of *Fact* more *sufficiently and credibly testified*, than this of the *Resurrection* of our Saviour; and by raising *him* from the Dead, God hath bore *witness* to him before all the World, that he really is what he *pretended* to be, the *true Messiah*, and *only Mediator* between himself and us.

Which brings me to the second Head I proposed, to shew what an excellent *convincing Argument* this is of the *Truth* of our Saviour's *Doctrine* and *Mediation*, and how effectually it justifies his
Pretence

Pretence of being the true Messiah and only Mediator. It is true, all the Miracles which our Saviour wrought while he was upon Earth, were plain Demonstrations of his being sent from God; and therefore to these, as I shew'd before, he frequently appeals in his excellent Disputations with the unbelieving Jews. And when John Baptist sent to enquire of him whether he were the Messiah or no, he returns no other Answer but this: Go and shew John those things which ye see and hear, that the Blind receive their Sight, and the Lamè walk, the Lepers are cleansed, and the Deaf hear, and the Dead are raised up, and the Poor have the Gospel preach'd unto them, Matt. xi. 4, 5. But his own Resurrection being the greatest Miracle that he ever performed, to this both himself and his Apostles did most commonly appeal; insomuch that St. Paul, 1 Cor. xv. 14. says, That if Christ be not risen, then is our Preaching vain, and your Faith vain; because this being the grand Miracle on which Christ staked the Credit of his whole Doctrine; if this had failed, there had been no reason to give any Credit to any thing that he taught. The Resurrection of Christ therefore is a certain Evidence of the Truth of his Doctrine; only as it was the greatest of his miraculous Works, it proved his Doctrine no otherwise than his other Miracles did; but it was the highest Proof of it, as it was the greatest of his Miracles. Wherefore to shew what an excellent Proof of his Doctrine his Resurrection was, I shall endeavour to shew that Miracles in general, and particularly this of Christ's Resurrection, are the best Evidences of a divine Revelation

velation that the nature of the thing will bear ; and this I shall do, by shewing,

First, That this is the most *proper* and *convenient* Evidence.

Secondly, That it is the most *certain* and *infallible*.

Thirdly, That it is the *plainest* and most *popular*.

Fourthly, That it is the *shortest* and most *compendious*.

I. First, That this Evidence of *Miracles* is the most *proper* and *convenient* to prove the *Truth* of any Pretence to *Revelation*. For as for the *intrinsic* Arguments drawn from the *Nature* and *Quality* of the *Revelation*, they may prove it indeed to be *wise*, and *good*, and *holy* ; but how they should prove it to be immediately *revealed* from *God*, I cannot apprehend. For as for the moral Writings of the *Heathen Philosophers*, they were most of them very *good*, and *wise*, and *holy* ; but yet it doth not hence follow that the Authors of them were immediately *inspired* when they wrote them ; notwithstanding their *Goodness* they might be, and doubtless were, the Dictates of their own *natural Reason*, and so may any *other* Doctrine how *good* soever it be ; and tho' the *Authors* of such Writings may *pretend* to be *inspired*, yet that is no Argument that they *are* ; for all that I know, they may *pretend* to it, to give *Credit* to their *Doctrine*, or they may *think* themselves *inspired* when they are *not* ; so that they have no *other* way to convince me that what they *pretend* is *true*, but only by giving me some certain *Sign* and *Token* that they

they are *really* inspired from above ; and no *Sign* can reasonably convince me of this, but such a one as I have reason to believe *God* alone did *enable* them to give me ; for so long as I have just reason to suspect that the *Sign* which they give me was produced either by their *own Power*, or by the *Power* of some *other Agent* besides *God*, it is no *Sign* at all to me of their being *inspired* by *God* ; *Miracles* therefore being the *only Signs* we can reasonably believe are produced by the immediate *Power* of *God*, it is *they* alone can indicate a Man's being immediately *inspired* by *God* ; for how can I be assur'd that what a Man saith is immediately *revealed* to him by *God*, unless *God* himself give me some *Sign* or *Token* that he is so ? And how can I know that *this* or *that* is a *Sign* or *Token* from *God*, unless it be something so *extraordinary* and *miraculous*, as that, all things considered, I may reasonably conclude it was *God* alone that produced it ? I confess indeed, a *Miracle singly* is not *sufficient* to demonstrate any *Doctrine* to be of *divine Revelation* ; for unless the *Doctrine* itself be *good*, at least unless it hath *no apparent* Evil in it, there is *no Miracle* whatsoever can prove it to be *divine* ; for there is no *Argument* in the *World* can persuade a reasonable Man to believe *God* against *himself* ; but to believe a *bad Doctrine* to be the *Will of God*, because it is confirm'd by *Miracles*, is to believe *God's Power* against his *Goodness* ; and it is not more certain that *God* doth *will* what he *confirms* by *Miracles*, than that he *doth* not, *cannot will Iniquity* ; nay, of the two, I should rather believe a *good Doctrine* to be from *God*,
barely

barely because it is *good*, than that a *bad* Doctrine is *so* because it is confirm'd by *Miracles*, it being more possible for a *wicked* Impostor to work a *Miracle*, than for a *holy* God to will *Sin*. But yet the *Goodness* of a Doctrine singly consider'd, and without the Confirmation of *Miracles*, is no *certain* Proof that it is of *divine* Revelation ; it is true, those things in any Doctrine which are *morally good*, and founded upon eternal *Reasons*, may be demonstrated true by *moral Arguments*, without any additional Confirmation by *Miracles* ; but if the *Doctrine* contain in it any Proposition that is Matter of *pure Revelation*, and cannot be known without it, it is hardly possible to prove such a Doctrine *true*, without producing some *miraculous* Sign of its *Truth* and *Divinity*. As for Instance : How can a Man know that God hath appointed Jesus to be the *Mediator* between himself and us, which is Matter of *pure Revelation*, wholly depending on the free Will of God, unless God *himself* give us some *miraculous* Sign, by which we may know that it is his *Will* and *Appointment* ? And therefore we find, that there is no *Revelation*, or *Pretence* of *Revelation*, but what lays Claim to *this* way of Confirmation. Thus the *Mosaick Religion* was confirm'd by sundry great and stupendous *Miracles* ; and even the *false Religion* of the Heathen *pretended* to *this* way of Confirmation also, for generally they established their superstitious Rites by *magical Tricks* and *Incantations* ; they conjur'd their Demons into their consecrated Images, and made the *liveless* Stocks to *move* and *speak* ; they pretended to effect *extraordinary Cures* by the Invocation of their *Idols* ; they often raised the
Devils

Devils they adored by their Charms and Inchantments, and made them appear in strange *visible Shapes* to their *superstitious* Votaries; and by these, and such like *miraculous* Pretences, they introduc'd all their *idolatrous* Ceremonies; which is a plain Evidence that they thought *Miracles* to be the most *proper* and *natural* Arguments of the *Truth* of any *Revelation*. And since the thing is capable of no *better* way of *Demonstration*, it is an unreasonable thing not to be satisfied with *this*; for he who will not *believe* that a thing which may be *is*, without an *impossible* *Proof* of its Existence, is unreasonably resolved, right or wrong, not to believe it. So that *this* way of Christ's *proving* his *Doctrine* by his *Miracles*, and particularly by his *Resurrection*, being the *best* and *most proper*, if we will not *believe* it upon this Evidence, we are *incurable Infidels*, whom no *Reason* in the World can *convince* or *persuade*.

II. This Evidence of *Miracles* is the most *certain* and *infallible* Medium to prove the *Truth* of any Pretence to *Revelation*. For if God give a Man *Power* to do *Miracles*, in token that what he says is *true*, he thereby sets his own *Seal* to the *Truth* of it; and if we are *satisfied* that the *Miracle* was wrought by the *Power* of God, and yet will not *believe* the *Doctrine* it seals, we do in effect give the *Lie* to God himself; for a real *Miracle* wrought to confirm a *Doctrine*, gives as great a *Certainty* of the *Truth* of that *Doctrine*, as we can have of the *Truth* of God, which is the *Foundation* of all the *Certainty* in the World; because if once it be granted that God may work a *Miracle* to attest a *Lie*, we can have no *Security* of his

Truth, but for all that we know every thing that he saith or doth may be an *Imposture*; and if so, for all we know he may have *deceived* our *Faculties* too, and then there is *nothing* can be *certain* to us; the *Miracles* of Christ therefore, and especially this of his *Resurrection*, give us as great a *Certainty* of the *Truth* of his *Doctrine* as we can have of any thing; for that he was *raised* by the *Power of God* is evident, because he was really *dead*, his *Heart* was pierced, and the vital *Bonds* were broken, which render'd him utterly *incapable* to raise *himself*; and supposing that there be some *Agent* in *Nature* besides *God* that was powerful enough to *raise* him, yet we are sure the *Devil* would *not* do it, because, as was shewn before, he must thereby do a thing infinitely *contrary* to his own *Temper*, and apparently *destructive* to his *Interest* and *Kingdom*; nor would any holy *Angel* have done it without a special *Command* and *Commission* from *God*, which is the same thing as if *God himself* had done it immediately; so that it is plain Christ's *Resurrection* must be effected either by the immediate *Will*, or by the immediate *Power* of *God*; and whether it was one way or the other, it was a most *certain* Evidence of the *Truth* of his *Doctrine*; because it cannot be imagin'd that the *God of Truth* would either way have raised him from the *Dead*, had he been an *Impostor*, since in so doing he must have taken the most effectual *Course* to impose a *Cheat* upon *Mankind*; for whilst he was *alive* he promised to rise again the third *Day*, and gave this as the great *Sign* to the *World*, whereby they should know that he came from *God*; upon the hearing of which, all

unprejudic'd

unprejudic'd Minds (especially considering the *Nature* of his *Doctrine*) had abundant Reason to conclude thus with themselves: If this Man make good his Word, we can no longer doubt but that he was sent from *God*; for to be sure he *cannot rise* unless *God raise* him, and it can never enter into our Thoughts that the *God of Truth* will raise him on purpose to *delude* and *deceive us*. When therefore he was actually *risen*, they could not, without being guilty of the most unreasonable *Obstinacy*, make any farther Scruple of his *Truth* and *Veracity*.

There was about 600 Years ago a certain *Jew* called *El David*, who gave out that he was *Christ*, and drew a great many Profelytes after him; upon which he was apprehended, and brought before an *Arabian* Prince, who ask'd him what *Miracle* he could do to convince him that he was not an *Impostor*? To which he answer'd, Sir, cut off my Head, and in a little time you shall see me alive again; which he said to prevent some greater Torments which he fear'd would be inflicted on him for deluding the People. Whereupon the Prince replied, *A greater Sign than this thou canst not give, and therefore if after I have beheaded thee thou recoverest to Life again, both I and all my People, and all the World, sure will acknowledge thee to be a Messenger from God.* And presently he commanded him to be beheaded, and there was an *End* of the *Cheat*. And so there would doubtless have been of the *Christian Religion*, if *Jesus* had not been raised from the Dead; for he said just as this *El David* did, Kill me if you please, and when you have done so, you shall see I will live again;

and upon *this* I stake all the *Credit* of my Doctrine. And therefore since it *came to pass* according to *his Word*, we have all the Reason in the World to resolve with that *Arabian Prince* to *believe* and *acknowledge* him to be *sent* from God; for if there be a God that loves *Sincerity* and *Truth*, as we are sure there is, we are equally sure he will not *conspire* with an *Impostor* to *cheat* and *delude* the World; and yet this he must have done, had Jesus been a *Deceiver*, when he fulfilled this miraculous Sign of his *Resurrection*, upon which he suspended all the *Credit* of his *Doctrine*. So that now we have the same *Certainty* of the *Truth* of our *Faith*, as we have of the *Truth* of our *Knowledge*; for the *Truth* of our *Knowledge* supposes that there is a God, whose Goodness will not suffer us to be *deceiv'd* in those things which we *clearly apprehend*; and the *Truth* of our *Faith* supposes that there is a God, whose Goodness will not suffer *him* to *deceive* us in such things as he hath given us *sufficient* Reason to *believe*; for he who gives me a *sufficient* Reason to induce me to *believe* a *false* Proposition, is guilty of *seducing* me into a *false Belief*. And therefore since God, in *raising* Christ from the Dead, hath given us a *sufficient* Argument to induce us to *believe* that he *sent* him, it necessarily follows, either that he *did send* him, or that he is guilty of *deceiving* and *abusing* us.

III. This Evidence of *Miracles* is the *plainest* and *most popular* to confirm a *Revelation*. If the Principles of *revealed Religion* were to be proved by *natural Reason* and *Philosophy*, the Arguments of it would be too *thin* and *subtil* for vulgar Capacities, and Men would never be fit to be catechized

zed into their Religion till they had been trained up in the *Schools*, and there instructed in the *Intrigues* of *Logick* and *Discourse*; for the generality of Men are *capable* of no other Notices of things, but what are immediately impressed upon them by the Objects of *Sense*; nor have they *Skill* enough so exactly to compare simple *Terms*, as to connect them into true *Propositions*, and from these to deduce their true and natural *Consequences*; these are things that require far more *Leisure* and *Skill* than Mens Education and Affairs will ordinarily afford them; so that had there not been some *plainer* and *easier* way found out to prove the *Truth* of *Christianity* than this, it had been a Religion fit only for the Schools of *Philosophers*; and the *Vulgar*, who are not *capable* of *close* and *strict* *Discourse*, and have neither *Time* nor *Skill* enough to trace the *Footsteps* of *Truth* thro' all the *Intricacies* of *Reasoning* and *Discourse*, must have been damned to eternal *Infidelity*; and this without doubt was one main Reason why the *moral Philosophy* of the Heathen had so *little* Influence upon the People, because the Arguments by which its Principles were proved and demonstrated, were too *fine* and *subtil* for *vulgar* Apprehensions, inso-much that there were but *few* in comparison that could *comprehend* the *Strength* and *Force* of them; and in all Probability as little Effect would *Christianity* have found in the World, had it not been proved and demonstrated by *such Evidence* as is adapted to all *Capacities*. As for Instance, the *Immortality* of the *Soul* is one *great* Principle of the *Christian* Religion; but now had we no *other* way of *proving* this Principle than by *philosophical* Ar-
guments,

guments, how impossible would it have been to convince the *Vulgar* of the Truth of it? For first, we must have proved that the Soul is *immaterial*, by shewing that its Operations, such as *Free-will* and *Reflection*, are *incompetent* with *Matter*; from hence we must have inferr'd that it is *immortal*, by shewing that what is *immaterial* hath no quantitative *Extension*, and consequently is incapable of *Division* and *Corruption*; now, I beseech you, what *Jargon*, what *unintelligible* Gibberish, would this appear to *vulgar* Understandings? What an *insignificant* Noise would such *fine* Speculations make in the Ears of an honest *Plowman*? But now the miraculous *Resurrection* of our Saviour is so *plain* and *intelligible* a Proof of it, that every Man may apprehend the Force of it, that hath the free Use of his own Faculties; for it is but arguing thus, and the thing is clearly proved: Christ told the World whilst he was alive that the Soul is *immortal*, and that there are *everlasting* Habitations of *Weal* or *Woe* prepared for her in another World; and in token that what he said was *true*, he promised that the third Day after his Death he would *rise* again; which he could *never* have verifys'd, had not God given him *Power* to do it; and to be sure God would *never* have given him this *Power*, had not his Saying been *true*; wherefore since God did *empower* him to *rise* again, it is plain that he thereby *approved* the *Truth* of his Saying, and *justified* his *Doctrine* to the World. This is such a *plain* and *intelligible* way of arguing, that the *shallowest* Minds may easily *apprehend* the Force of it; wherefore since God design'd *Christianity* to be a Religion as well for the *Vulgar* as for the more *refined*

and *elevated* Understandings, it was highly reasonable that the way of proving its Principles should be *plain* and *intelligible* to all *Capacities* of Men.

IV. and lastly, This Evidence of *Miracles* is the most *short* and *compendious* way of proving the *Truth* of *Revelation*. One Reason why the *moral* Philosophy of the Heathen had so *little* Influence on the *Vulgar*, was because their way of proving the Principles of it were so *long* and *tedious*, for they were fain to prove them by *Parcels*; and when they had convinc'd their Auditors of the Truth of one Proposition, they proceeded to another, and so they were fain to prove them all *singly* and *apart* by *distinct* and *different* Arguments; which was so *tedious* a way, that the *Vulgar* had not *Leisure* enough to attend to so great a *Variety* of Reasonings, nor yet *Capacity* enough to retain them; but he that works a real *Miracle*, in token that such a Doctrine is true, proves it all at *once*, and needs not trouble himself to demonstrate *one* Proposition after *another*; for by giving a *miraculous* Sign of the Truth of such a Doctrine, God doth openly approve *every* Proposition contain'd in it; because it cannot be supposed that the God of *Truth* would approve any Doctrine in the *gross*, if any *Part* or *Proposition* of it had been *false*, since in so doing he must necessarily have *abused* our Understandings, and wittingly *betrayed* us into a *false* Belief; which to affirm of *God*, is equally *absurd* and *blasphemous*. When therefore God *raised* our Saviour from the Dead, he did by that one Act *openly* avow the *Truth* of his *whole* Doctrine, and proclaim to all the World that *every* *Article* in it is as *true* as *Truth* itself; so that now we need not trouble our-

selves to hunt out for *several Arguments* to prove the *several Articles* of our Faith ; for this *one Argument* serves instead of all, that God by *sundry Miracles*, and particularly by *raising* Jesus from the Dead, hath given *Testimony* that the *Doctrine* which he taught is a *true Revelation* of his *Mind* and *Will* to the World. And thus you see what a *clear* and *excellent Evidence* Christ's *Miracles*, and especially his *Resurrection*, is of the *Truth* of his *Doctrine* ; no wonder therefore that the Apostle doth so much prefer it above all *other Evidence*, as we find he doth, 1 Cor. ii. 4. *For, saith he, my Speech and my Teaching was not with the enticing Words of Man's Wisdom, but in demonstration of Spirit and of Power* : That is, I did not go about to convince you with *rhetorical Harangues*, or *fine philosophical Reasonings* ; but I clearly demonstrated the *Truth* of what I *preach'd*, by the *Miracles* which, through the Power of the divine Spirit, I wrought amongst you. So that whether we consider the *Certainty* of Christ's *Miracles*, but especially of his *Resurrection*, or the powerful *Evidence* which they give to his *Doctrine*, I doubt not but upon an impartial View of the whole, it will appear that we have all the Reason in the World *firmly* to *assent* to the *Truth* of *Christianity*, and consequently to this Article, which comprehends it all, that *Jesus Christ is the Mediator between God and Man*.

F I N I S.



NOTES.

Page 35. Line 18.

^a **F**OR thus *Tertullian*, *hunc* (i. e. τὸν λόγον) *Zeno determinat*
facitorem qui cuncta in dispositione formaverit, eundemque &
fatum vocari & Deum & animum Jovis, Apologet. 36. Pam. i. e.
 this Word *Zeno* declares to be the **Maker** of the World, who formed
 all Things in a due Temper, and is called Fate, and God, and
 the Soul of *Jupiter*. And the ancient *Orpheus* calls him the λόγον
 θεῶν, and the ἀνακτα ἀθάνατον, i. e. the divine Word, and im-
 mortal King, *Clem. Strom. l. 5. p. 607*. So also *Numenius* the
Pythagorean, as he is quoted by *St. Cyril, cont. Jul. lib. 8*. calls
 the Father the first, and the Word the second God. So also *Pla-*
tinus, Enn. 5. l. 5. c. 3. καὶ θεὸς αὐτὴ ἡ φύσις (speaking of this
 divine νῆς or λόγον) καὶ θεὸς δεύτερος, i. e. and this Nature is
 God, a second God. And as for the *Jeaus*, it is evident from the
Septuagint, and *Philo*, and the *Chaldee Paraphrase*, that by the
 Word they meant a divine Person; for *Ezek. i. 24*. the *Septua-*
gint hath changed *Shaddai*, the undoubted Name of the omni-
 potent God, into λόγον, the Word; which to be sure they would
 not have done, had they not thought this Word a divine Person.
 And then as for *Philo* the *Jeau*, who lived in the Age when this
 Gospel was written, he expressly calls this Word δεύτερον θεόν,
 next to the Πατέρα τῶν παντῶν, i. e. a second God, next to the
 Father of all Things, *Quæst. & Solut.* And elsewhere he tells us,
 ὁ λόγον τῷ θεῷ ὑπερένω παντὸς ἐστὶ τῷ κοσμῷ καὶ πρεσβυτάτῳ τῷ
 ἔσα γέγονε. The Word is superior to the whole World, and more
 ancient

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ancient and general than any thing that is made, *Leg. Allegor. lib. 2.* And again, speaking of the World's being the Temple of God, ἐν ᾧ, saith he, καὶ Ἀρχιερεὺς ὁ πρωτόγονος αὐτῇ θεῷ λόγος, i. e. in which Temple the High-Priest is the first-born divine Word of God, *de Somn.* And in his Book *de Profug.* he discourses of this Word: ὁ δ' ὑπεράνω τέτων λόγος θεῷ, εἰς ὁρατὴν ἐκ ἡλθεν ἰδέαν, ἃ τε μηδενὶ ᾧ κατ' αἰδήσιν ἐμοφερὴς ὦν, ἀλλ' αὐτὸς ἐκὼν ὑπάρχων θεῷ, τῷ νοητῶν ἀπαξ ἀπάντων ὁ πρεσβύτατος, ὁ ἐνφυτάτω μηδενὸς ὄντος μεθορίας διαστήματος, τῷ μόρῳ ὁ ἐστὶν ἀψάδως ἀριδρυμένος. i. e. this divine Word is superior to all Things, it hath no visible Species, by which it may be likened to any sensible thing, but is itself the Image of God, the most ancient of all Intelligibles, and next to the most High, between whom and him there is no Medium. A great many other Instances I could give out of this ancient Writer, but these are sufficient to prove what I intend, viz. that by the Word he meant a divine Person. And then for the *Chaldee* Paraphrase, which is one of the most ancient Monuments we have of *Jewish* Learning, there is nothing more frequent in it than to signify by this Phrase *the Word*, a divine Person; for instead of *Jehovah*, or *God*, in the *Hebrew* Text they commonly insert, *the Word of Jehovah*, to which Word they attribute personal Actions; by which it is evident that they looked upon it as a divine Person. Thus, for Instance, they attribute Speech to him, *Gen. iii. 22.* where instead of *God said*, they render it, *the Word of God said.* *Exod. xx. 1.* instead of *the Lord said*, they render it, *the Word of the Lord said.* Again, they attribute Hearing to him, *Deut. xxxiii. 7.* where instead of *the Lord heard*, they insert, *the Word of the Lord heard.* And *Gen. iii. 22.* instead of *the Lord said*, *Behold, the Man is become as one of us*, the *Jerusalem Targum* runs thus: *The Word of the Lord said, Behold, Adam, whom I created, is the only Begotten in the World; even as I am the only Begotten in the highest Heavens.* And *Exod. xix. 3.* instead of *Moses went up unto God*, in the *Edit. Compluten.* it is, *Moses went up into the Presence of the Word of God.* So also in *Exod. xvii. 7.* instead of *I will establish my Covenant between me and thee*, it is, *I will establish my Covenant between my Word and thee.* Again, *Gen. xix. 24.* the Paraphrase is: *And the Word of Jehovah sent benign Showers upon Sodom and Gomorrah, to try them if they would yet repent of their evil Works; which when they saw, they concluded, Doubtless our evil Works are not yet revealed before the Lord; wherefore there was sent down among them a Shower of Fire and Brimstone from the Word of Jehovah in Heaven.* So also on *Gen. xxviii. 20, 21.* *Onkelos* thus paraphraseth: *If the Word of the Lord will be my Helper, and lead me in the Way which I go, the Word of the Lord shall be my God.* And on *Gen. v. 24.* the *Jerusalem Targum* expressly asserts, that *Enoch* was drawn up to Heaven by the Word of the Lord. And also on *Gen. xxii. 14.* the same Paraphrase affirms thus: *That Abraham worshipped, and called upon*

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upon the Name of the Word of *Jehovah*, and said, *Thou art Jehovah*, &c. And on *Deut. xviii. 19.* thus both *Onkelos* and *Jonathan* paraphrase: *He that refuses to hearken to my Words, my Word shall take Vengeance upon him.* And to name no more, on those Words of the Hebrew Text, *Hos. xiv. 5. I will be as the Dew of Israel*, *Jonathan* thus descants: *I by my Word will receive their Prayers, and have Mercy on them.* A great many other Instances I could give, but these I think are sufficient to expose the great Immodesty of *Crellius*, who in a set Discourse will needs persuade the World, that by the Word in the *Chaldee* Paraphrase is no where meant a Person, but merely the Speech or vocal Word of God. For how is it imaginable that by this Word they should mean no more than that, when they so commonly attribute to it personal Actions, such as Speaking, Hearing, Seeing, and Desiring, drawing up Men to Heaven, raining down Fire and Brimstone from Heaven, and taking Vengeance upon Men? With what tolerable Propriety can these Things be attributed to a vocal Word? How can a Covenant be made between Men and the outward Speech or Declaration of God? What Nonsense would it be to worship and invoke the Name of God's vocal Word, and to say of it, *Thou art Jehovah*? With what tolerable Sense can God's Declaration be called God, or God's only Begotten in Heaven? Lastly, How can God be said to receive our Prayers, and to have Mercy upon us, by any such outward Declaration? Since therefore it is evident that by this Word they meant a Person, and since to this Person they ascribe not only the Name, but the Worship of God, it is plain they believed him to be a divine Person; and that which is the Sense of this ancient Paraphrase in this Matter, was without doubt the Sense of the *Jews* in the Age wherein it was written; and accordingly *Chalcidius ad Timæum*, in that Book where he professes to explain the Doctrines of the holy Sect, *i. e.* the *Jews*, delivers this as their Sense of this divine Word: *Et ratio Dei Deus est humanis rebus consulens, quæ causa est hominibus bene beateque vivendi, si non concessum sibi munus à summo Deo negligent: i. e.* This *Logos*, or Word of God, is God taking care of human Affairs, and is the Cause or Principle by which Men may live well and happily, if they do not neglect this Gift which the supreme God hath granted to them. And to the same Purpose *Celsus*, speaking in the Sense of the *Jews*, expressly tells us, ἃ γὰρ ὁ λόγος ἐστὶν ὑμῖν ὡς Θεῶν, καὶ ἡμεῖς ἐπαυνοῦμεν *i. e.* we agree with you that the Word is the Son of God.

Page 35. Line 20.

^b Nay, and that by this Word the *Jews* mean not only a real and divine Person, but even that very *Messias* himself, of whom
St. John

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St. John here speaks, is evident, considering that they not only give him the very same Characters that the New Testament gives to our Saviour, such as the *χαρακτήρ Θεῷ*, the Character of God, *Phil. de Agricult. lib. 2.* and *εἰκόνα Θεῷ*, the Image of God, *Leg. All. lib. 2.* suitable to *Heb. i. 3.* such as the Manna, the *ἄρτος* and *τροφή* ἣν ἔδωκε ὁ Θεὸς τῇ ψυχῇ, the Bread and Food which God hath given to the Soul, agreeable to *John vi. 35, 35.* such as the *πατὴρς ὃ οἶκος ἐν ᾧ διατᾶται*, the House of the Father, in which he dwells, *ib. de Migrat. Abraham.* suitable to *John xiv. 10.* But besides this, I say, they also attribute to him the very same Offices which the New Testament attributes to our Saviour; for thus as the Scripture attributes unto Christ a kingly Office under God the Father, so they make this *θεῷ λόγος*, or divine Word, the *ὁ πᾶσαλῶς καὶ κυβερνήτης τῶ πάντων*, *i. e.* the Governor of all Things, and the *ὑπαρχὸς τῶ μεγάλης βασιλείας*, the Viceroy of the great King, *ib. de Som. & de Agricult. l. 2.* where he also tells us, that God, who is King and Pastor of the World, hath appointed the Word his first-begotten Son, *ὃ ἐπιμέλειαν τῆ ἱερέας ἀγέλης διατι μεγάλης βασιλείας ὑπαρχὸς διατρέχει*, to undertake the Care of his sacred Flock, as his own Viceroy and Substitute. And so also as the Scripture attributes to Christ the Office of an Intercessor between God and Man, so also the same Author tells us, which is highly worthy our Observation, *πρὸς τὸν Ἀρχαγγέλω, καὶ πρεσβυτάτῳ λόγῳ, δωρεὰν ἐξάρετον ἔδωκεν ὁ τῶ ὅλα γεννήτας πατὴρ ἵνα μεδέει τὰς τὸ γενόμενον διακρίνει τὰς ποιηκότης· ὁ δὲ αὐτὸς ἰκέτης μὲν ὄν τῶ θνητὰ κερταίνοντῃ αἰετὸς πρὸς ἄφθαρτον, πρεσβύτης δὲ τῶ ἡγεμόντῃ πρὸς τὸ ὑπὲρ ὅλων ἀγάλλεσθαι ἐπὶ τῇ δωρεᾷ, καὶ σεμνωμένῃ αὐτῷ ἐμψυχῆται φάσκων, καὶ εὐαγγελιστὴν ἀνὰ μέσον κυρίου καὶ ὑμῶν, ἕτε ἀγέννητῃ ὡς ὁ Θεὸς ὢν, ἕτε γεννητὸς ὡς ὑμεῖς, ἀλλὰ μέσθῃ τῇ ἀκρῶν ἀμφοτέροις ὁμωρεῖαν παρὰ μὲν πρὸ φωτὸς ἀντι, πρὸς πίστιν τῶ μὴ σύμπαν ἀφανίσαι ποτε καὶ ἀποσῶναι τὸ γένος, ἀκοσμίαν ἀντὶ κόσμου ἐλόμενον, παρὰ δὲ πρὸ φωτὶ, πρὸς εὐελπισίαν τῶ μήποτε, τῇ ἰλεων Θεὸν περὶ δὲ τὸ ἴδιον ἔργον, ἐγὼ ἐπικηρυκίζομαι τὰ εὐαγγέλια γενέσθαι παρὰ τῶ καθαρῶν πολέμοις ἐγνωκότης ἐρρωσύλακῃ αἰετὸς Θεῷ. *i. e.* But this excellent Gift the Father of all Things hath bestowed upon the Prince of Angels, the most ancient Word, that standing in the middle, he might judge between the Creature and Creator; and he always supplicates the immortal God for Mortals, and is the Ambassador from the supreme King to his Subjects; and in this Gift he rejoices, as highly valuing himself upon it; saying, I stood in the middle, between you and the Lord, as being neither unbegotten as God, not yet begotten as you; but am a Middle between the Extremes, and a Pledge for both; for the Creature with the Creator, that he shall not wholly apostatize from him, so as to prefer Disorder before Order and Beauty; for the Creator with the Creature, to give him an assured Hope that the most merciful God will never abandon his own Workmanship; for*

I declare

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I declare Peace to the Creature from him who makes Wars to cease, even God, who is the King of Peace. In which Words the same mediatorial Office which the New Testament attributes to our Saviour, is expressly attributed to this divine *Logos*. And in the above-cited Book *de Agricult.* he expressly teaches, that this *Logos*, or divine Word, was that Angel whom God had promised, to send before the Camp of *Israel*, of which Angel *Mosis Gerund.* as he is quoted by *Mafius* upon *Jofhua*, chap. 5. thus speaks: *Iste Angelus, si rem ipsam dicam, est Angelus Redemptor, de quo scriptum est. Quoniam nomen meum in ipso est, ille inquam Angelus qui ad Jacob dicebat, Ego Deus Bethel; ille de quo dictum est, Et vocabat Mosem Deus de rubo: vocatur autem Angelus quia mundum gubernat, scriptum est enim, Eduxit nos Jehovab (id est, Dominus Deus) ex Aegypto: Et alibi, Misit Angelum suum Et eduxit nos ex Aegypto. Præterea scriptum est, Et Angelus faciei ejus salvos fecit ipsos: De quo dictum est, Facies mea præibit Et efficiam ut quiescat; denique ille Angelus est de quo vates, Et subito veniet ad templum suum Dominus quem vos queritis, Et Angelus fœderis quem cupitis.* That Angel, to speak the Truth, is the Angel Redeemer, of whom it is written, *because my Name is in him*; this, I say, is that Angel who said unto *Jacob*, *I am the God of Bethel*. He is also that Angel, of whom it is said, *And God called to Moses out of the Bush*; for he is called the Angel, because he governs the World; wherefore it is written, *Jehovab, i. e. the Lord God brought us out of Aegypto*. And elsewhere, *He sent his Angel, and brought us out of Aegypto*. Besides, it is written, *And the Angel of his Face saved them*. Of this Angel it is also said, *My Presence shall go before the Camp of Israel, and shall cause it to rest*. Lastly, this is the Angel of whom the Prophet speaks, *The Lord, whom ye seek, shall suddenly come to his Temple; the Angel of the Covenant, whom ye desire*. By which last Passage it is evident, that by this Angel he meant the *Messias*, to whom all the ancient *Jews* refer that Prophecy; so that the divine Word, according to *Philo*, is the Angel that went before the Camp of *Israel*; and that Angel, according to *Mosis Gerundenfis*, is no other than the *Messias*. And that *Philo* himself by this Word understood the *Messias*, is evident, by his applying those Words, *Ezek. vi. 12.* (which the ancient *Jews* unanimously understood of the *Messias*) to him in *lib. quod. deter. potiorib. insid. soleat*. But to put all out of doubt, the *Targums* use the Word of the Lord and the *Messias* promiscuously; for so on those Words, *Gen. xlix. 18.* *I have waited for thy Salvation, O Lord*, the *Chaldee* Paraphrase thus descants: Our Father *Jacob* said, I expect not the Salvation of *Gideon*, the Son of *Joas*, which is a temporal Salvation, nor the Salvation of *Sampson*, the Son of *Manoab*, which is a transitory Salvation; but I expect the Redemption of *Messias*, the Son of *David*, who shall come and gather together the Sons of *Israel*, his Redemption my Soul expects; with which the *Jerusalem Targum* concurs almost Word for Word,

only

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only with this Difference, that instead of those Words, *But I expect the Redemption of Messias, the Son of David*, it hath these Words, *But I expect the Redemption which thou hast promised to give us by thy Word, that he should come to thy People Israel*; which is a plain Evidence, that by the Messias and this Word they meant the same thing; so also on those Words, *Even I am he, and there is no God besides me; I kill, and I make alive; I wound, and I heal*; *Jonathan's Targum* runs thus: When the Word of the Lord shall be manifested to redeem his People, he (i. e. the Word of the Lord) shall say to all the People; See now, because I am he who was, and is to come, and there is no other God besides me; I kill in my Revenge, and reviving, do revive the People of the House of *Israel*; I will heal them in the last Days. By which *last Days* is evidently meant the Days of the Messias, who therefore must be the same with this *Word of the Lord* here spoken of.

Page 35. Line ult.

* For as they affirm of their Word, that he is ἀχρονος καὶ ἀμὀν αἰωνι, i. e. always without Time, and alone eternal, *vid. Porphyry*, quoted by *St. Cyril, C. Jul. lib. 1. p. 32.* that he is πρεσβύτατος Θεῶν λόγος, the most ancient Word of God, *Phil. de somn.* and πρεσβύτατος τῶν ὅσα γέγονε, the most ancient of all Things that are, *16 Leg. Allegor. lib. 2.* so *St. John* affirms of his Word, that he was *in the beginning*; that is, according to the plainest and most obvious Sense at least, that he actually existed in the very Beginning of the World; and that consequently he was before all Time, and the most ancient of all Things. Again, as they affirm of their Word, that it is not separated from the first God or Father, ἀλλ' ἐξ ἀνάγκης συνέστιν αὐτῷ, ὡς τῇ ἐτερότητι μόνον κεχωρίσθαι, i. e. but of necessity is together with him, being separated from him only in Personality, *Plot. En. 5. l. 1. c. 6.* so *St. John* affirms of his Word, that it was *with him from the beginning*, ver. 2. that is, in an inseparable Union and Conjunction; for otherwise all other Things were as much with God as he. Again, as they affirm of their Word, that he is αἰτίον καὶ δημιουργός, the Cause or Artificer of the World, for so all the *Platonick* Schools frequently stile him, and so *Plato* himself, ὃν (i. e. κόσμον) ἔταξε λόγος ὁ πάντων δεσποτάς, i. e. which World, the Word, which of all Things is the most divine, framed and set in order, *Epinom.* and *Philo* calls him, ὄργανον Θεοῦ δι' ὃ ὁ κόσμος κατεσκευάσθη, the Instrument by whom God made the World, *Phil. lib. Chereb.* so *St. John* affirms of his Word, that *all Things were made by him, and without him was not any thing made that was made*, ver. 3. Again,

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Again, as they affirm of their Word, that he is τὸ ὄν, *i. e.* if I may coin a Word, the *Be-er*, and that this *Be-er*, ἐνεγεν, ἐδὲ ἐ ζωῇ, ἐδὲ ἐ νῦν, νῦν ὃ καὶ ζωῇ, καὶ ὄν ταυτὸν, *i. e.* is not a dead *Be-er*, that is neither Life nor Mind; but that Mind, and Life, and *Be-er*, are the same Thing, *Plotin. Enn. 5. l. 1. c. 2.* so *St. John* affirms of his Word, that in him was Life, *ver. 4.* As they affirm that the Life or Being of their Word was Knowledge or Understanding, ἐδὲ γὰρ νῦν ἔτ' δωάμεν, ἐδὲ ἕτερον μὲν αὐτὸς, ἢ ὃ νόσις ἄλλο, *i. e.* neither is this Mind or Word in *Potentia*; neither is itself one Thing, and its Knowledge another; but its Knowledge is itself, or its own Being, *ibid. lib. 3. c. 5.* so *St. John* affirms of his Word, that his Life was the Light of Men, *i. e.* that it consisted of Knowledge, which is the Light of human Minds, *ver. 4.* As they affirm that the φῶς τὸ νοηδόν, *i. e.* intelligible Light, proceeded ἐκ λόγου, from the Word, *Phil. de Opif. mund.* and that πᾶν φῶς ἐστὶν ἐξ αὐτῆς, *i. e.* that all Light is from this Word or Wisdom, *Aristob. apud Euseb. præpar. p. 324.* so *St. John* tells us of his Word, that he was the true Light, which lighteth every Man that cometh into the World, *ver. 9.* In short, as they stile their Word ὁ υἱὸς Θεοῦ, *i. e.* the Son of God, *Plot. Enn. 5. l. 8. c. 5.* and again, πᾶσα Θεοῦ νῦν κόρον καλὸν καὶ παρ' αὐτοῦ γινόμενον κόρον, *i. e.* the Son or Child of God, the full beautiful Mind, even the Mind that is full of God; as also πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀνέτειλε πατὴρ, *i. e.* the most ancient Son of the Father of the Universe, *Phil. lib. cui Tit. deterius perfectiori semper infestum esse*; and also Πρωτότοκον υἱὸν Θεοῦ, *i. e.* the first-born Son of God, *ibid. lib. 1. de Agricult.* so *St. John* stiles his Word the only begotten Son of the Father, *ver. 14, 18.* Thus from first to last *St. John* discourses of his Word, and in the same Phrase and Language gives the same Account of him as the Jewish and Gentile Divines did of theirs; so that he must be supposed either to mean the same thing by him, *viz.* a divine eternal Person, or to design to make the World believe he meant so; for he who so speaks or writes, must either equivocate and dissemble his Meaning, or mean according to the vulgar Acceptation of the Words or Phrases he speaks or writes. So that supposing *St. John* doth here sincerely express his own Meaning, no Man that understands the common Use and Acceptation of his Phrases, can reasonably understand them any otherwise than of a divine Person; and whether this were not his Meaning, at least in all Appearance, I appeal to a very indifferent Judge, *viz. Amelius*, a Pagan Philosopher, who very well understood the Language and Doctrine of the Gentile Schools concerning the divine *Logos*, or Word, so often mentioned in their Writings; and who casting his Eyes upon this Discourse of *St. John*, doth with all Confidence pronounce this to be the Sense of them: ἔτ' ἄρα ἦν ὁ λόγος, καὶ ὃν αἰὲς ὄντα, τὰ γινόμενα ἐγένετο, ὡς ἂν καὶ ὁ Ἑρμῆλειτος ἀξιώσεις, καὶ νῦν Δι' ὃν ὁ βάρεσας
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ἀξιοὶ ἐν τῇ τ' ἀρχῇ τὰς τε καὶ ἀξία καθεστηκότα, πρὸς τ' Θεὸν εἶναι, καὶ Θεὸν εἶναι δι' ἧς πανθ' ἀπλῶς γεγενῆσθαι, ἐν ᾧ τὸ γενόμενον ζῶν καὶ ὄν πεφυκέναι. i. e. This was that Word, who, according to *Heraclitus*, existed from Eternity, and made all Things; and whom by *Jupiter* the *Barbarian* places in the Order and Dignity of a Principle, declaring him to have been with God, and to be God; and that all Things were made by him; and that in him all Things that were, had Life and Being. *Vid. Euseb. Præp. Evan.* 540.

Page 51. Line 3.

^a For thus *Porphyrus*, as *St. Cyril* quotes him: * Ἀχει τριῶν ὑποστάσεων τ' θεῖς περιελθεῖν ὑσίαν, εἶναι ᾧ τ' μὲν ἀνωτάτω Θεὸν, τὸ ἀγαθὸν, μετ' αὐτὸν ᾧ καὶ δόξαν τ' δημιουργόν, τρίτῳ ᾧ καὶ τῷ κόσμῳ ψυχῇ, ἀχει γὰρ ψυχῆς τ' θεότητα περιελθεῖν. i. e. the divine Essence extends itself to three Persons, whereof the highest God is the Good; after him, the second is the Maker of the World; and the third is the Soul of the World; for to this Soul the divine Essence extends itself. And of these three divine Persons *Plotinus* hath treated at large, whom he expressly calls, Τρεῖς Ἀρχικὰς ὑποστάσεις, three Persons that are Principals, viz. the Good, or the One; the Mind, and the Soul; assuring us, that these Doctrines concerning this divine Trinity, Μὴ καινὰς μὴ τ' νῦν, ἀλλὰ πάλαι μὲν εἰρησθαι μὴ ἀναπεπρωμένως, τὰς δ' νῦν λόγους ἐξηγητὰς ἐκείνων γεγονέναι μαρτυρίας πισωσαμένοις τὰς δόξας ταύτας παλαιὰς εἶναι τοῖς αὐτῶν τῶ Πλάτωνος ὁ γράμμασιν, ἡπείστο μὲν ἐν καὶ Παρμενίδης πρῶτον τ' τοιαύτης δόξης. i. e. That they were not new, or of yesterday; but were anciently, tho' obscurely taught; and that what is now discoursed concerning them, is only a farther Explication of them. But we have faithful Witnesses that these Doctrines were taught of old, and particularly in the Writings of *Plato* himself, before whom also *Parmenides* deliver'd them. And indeed *Plato* very frequently mentions these three divine Persons, particularly *Phileb.* p. 30. Σοφία μὲν καὶ νῦν ἀνεψυχῆς ἐκ ἀνποτε γενοῖσθαι· ἔκκεν ἐν μὲν τῇ τῷ Διὶ ἐρεῖς φύσει βασιλικὴν μὲν ψυχῇ, βασιλικὴν δ' νῦν ἐστίν· i. e. But Wisdom and Mind can never be or act without Soul; wherefore in the Nature of God there is a kingly Soul and a kingly Mind. And indeed so ancient is this Doctrine of three divine Persons subsisting in the Godhead, that *Proclus* calls it, ἡ τ' τριῶν Θεῶν παράδοσις, the Tradition of the three Gods, in *Timæ. Plat.* p. 93. for so they sometimes call these three Persons three Gods; tho' as themselves elsewhere explain it, they are only three Subsistences in the same indivisible Essence. And the same *Proclus* calls this Doctrine of the Trinity Θεοπαράδοτος θεολογία, which, faith he,

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he, φησὶ συμπεπληρώθαι τὸν κόσμον ἐν τῶν δὲ τῶν τριῶν, *i. e.* the divinely inspired or delivered Theology; which teaches, that this World was completed by these three. By these, and sundry other Testimonies that might be produc'd, it is evident that the ancient Divines of the *Gentiles* acknowledg'd a Trinity of Persons in the Godhead, the last of which they call'd *Ψυχὴ*, or Soul; for so the *Chaldee Oracle*, quoted by the above-named *Proclus*.

Μετὰ τὴν παλαιὰς διανοίας
Ψυχὴ ἐγὼ ναίω,

i. e. after the paternal Mind, which in our Language is God the Son, I *Psyche*, or Soul, dwell; and this *Psyche*, or as our Scriptures phrase it, Holy Ghost, they stile *Ψυχὴν θεοτάτην*, the most divine *Psyche*, ἣν ὁ καὶ Θεὸν ἂν τις δικαίως, ἢ δαίμονα ἔποι, whom we may truly say is God, and not a Demon, *Plotin. Enn. l. 5. c. 2.* And the same Author tells us of this *Psyche*, that it is λόγος καὶ ἡ ἐνέργειά τις, *i. e.* that it is the Word of the Mind, or Son; as proceeding from him, and the Energy, or active Power, by which he operates; all which exactly accords with the Catholick Doctrine concerning the Holy Ghost.

Page 51. Line 2.

* For so the above-cited *Philo*, Ἠνίκα ὁ Θεὸς δορυφορούμενος ἀπὸ δυοῖν τῶν ἀνωτάτω δυνάμεων, ἀρχῆς τε καὶ ἀγαθότητος ἧς ὦν ὁ μέσος, τελείας φαντασίας ἐνεργάζετο τῇ ὁρατικῇ ψυχῇ, ὣν ἑκάστη μεμέλησται μὲν ἑδαμῶς, ἀπείργεσθαι γὰρ αἱ δυνάμεις αὐτῆς, μεμέτρηκε ὁ τὰ ὅλα, *i. e.* when God, accompanied with his two highest Powers, *viz.* Empire and Goodness, the middle being one, he impressed three Phantasms on the sensitive or visive Soul, *viz.* of *Abraham*, each of which exceed all Measure; for these his Powers are all immense, but themselves measure all Things: *De Sacrif. Abel & Cain.* Now that by these Powers he means the second and third Persons in the triune Godhead, is apparent: because he afterwards calls God, and these his Powers, *τελεα μέτρα*, the three Measures; and tells us, καὶ Θεὸν ἀνωτάτω εἶναι ὃς ὑπερέκυψε τὰς δυνάμεις αὐτῆς, καὶ χωρὶς αὐτῆς ὁράμενος, καὶ ἐν ταύταις ἐμφαινόμενος, *i. e.* that the supreme God is superior to these Powers of his, and is to be seen without them, and appears in them; which plainly shews, that by these two Powers he means some Things that are really distinct from that God whose Powers they were; and therefore, since before he had told us, that they were both immense, what else can he mean by them, but those two divine Persons, the Son, and the Spirit of God? To the same purpose he discourses, *lib. de Cherub.* where, after he had given

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some uncertain Guesses at the mystical Sense of those Cherubs that guarded Paradise, he thus concludes, ἡκούσα ᾧ ποτε καὶ ἀποδιδόναι λόγον παρὰ ψυχῆς ἐμῆς, ἐκείνης τὰ πολλὰ θεοληπείαι, καὶ περὶ ὧν ἐκ οἷδε μανίευσθαι, ὃν εἰάν δυνάμει ἀπομνημονεύσας ἐρῶ, *i. e.* But I remember I have heard something more learned from my own Soul, which being often seized with a divine Enthusiasm, prophecies of Things which it understands not; which, so far as I can remember, I will here deliver: By which solemn Preface he gives us notice that some very great Mystery is to follow; and then he goes on, ἔλεγε ᾧ μοι, κατὰ τὸ ἓνα ὄντως ὄντα Θεόν, δύο τὰς ἀνωτάτω εἶναι καὶ πρώτας δυνάμεις, ἀγαθότητα καὶ ἐξουσίαν, καὶ ἀγαθότητι μὲν τὸ πᾶν γεγενηκέναι ἐξουσία, τῷ γεννηθέντος ἀρχῇ, *i. e.* My Soul said to me, with that only true God there are two supreme and first Powers, *viz.* Goodness and Power, and that by the first all Things are made; and by the second all Things that are made, are governed. Since therefore, as I have shewn before, he frequently asserts that all Things were made by the Son of God, it is evident that by Goodness here he means the same Son; and if so, what else can he mean by Power but *Psyche*, or the Holy Ghost? And these three divine Persons he elsewhere stiles τὸ ὄν, δεσποτικόν, καὶ ἰλεω δύναμιν, *i. e.* the Being, the ruling, and the benefick Power, *l. 2. de Agric. Noæ.* Thus far this learned *Jew*, whose Writings being originally in the Greek Language, have been deliver'd down to us without any considerable Alterations; but it is not to be expected that those Writings of the ancient *Jews*, which are written and preserved in their own Language, should be so express in this Article of the Trinity as those of the *Gentiles*, because for several Ages they were solely in the Possession of the modern *Jews*, by whom this Article hath all along been obstinately rejected, and therefore may reasonably be supposed to be castrated by them in all those Places where they more openly countenanced the Christian Verity against them; but yet after all, there are sundry Passages remaining in them which do very much favour this Article. Thus *Voisin. in Proæm. Pug. fid.* quotes this Passage from the Book *Reschit Chocmah. c. 3. Tres sunt Dii, ut explicatur in Zohar his verbis: Quis est sensus, inquit R. Jose, horum verborum, Deut. iv. 7. Cui sunt Dii propinqui? dicendum erat, cui est Deus propinquus. Sed est Deus superior, est Deus timoris Isaac, est Deus inferior, & ita dicuntur esse Dii propinqui, i. e.* There are three Gods, as it is explained in the Words of the Book *Zohar: R. Jose* said, what is the Meaning of those Words, *Deut. iv. 7. to whom the Gods are near?* whereas it should have been said, to whom God is near; but there is the superior God, there is the God of the Fear of *Isaac*, and there is the inferior God; and so they are said to be Gods that are near. And *Martin Raimund, Pug. fid. p. 396.* quotes a Passage out of *Midrasch Tilmim*, in which there is mention made, *trium proprietatum quibus creatus est mundus, i. e.* of three Properties or Persons by whom the World was made. And to the same Purpose *Rittangelius*, in his

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his Notes upon the Book *Jezirah*, quotes two Passages out of *Imre Binah*, *Tria sunt primaria & primordialia capita & æterna, idque testatur splendor eorum, numerationesque intellectuales in æternam testantur Trinitatem Regis*: There are three prime and primordial Heads, and co-eternal, and this their own Light testifies; and the intellectual Numerations do eternally testify the Trinity of the King, p. 3. & 36. So also *Ainsworth* on the first of *Genesis*, quotes another Passage from *R. Simeon Ben Joachi* in *Zoar* to the same purpose, which is this: Come and see the Mystery of the Word *Elohim*, there are three Degrees, and every Degree by itself alone; and yet notwithstanding they are all one, and joined together in one; and are not divided one from another. But to name no more, *Grotius* makes mention of some ancient Cabalists, quoted in a Book called *Additamenta ad Lexicon Hebraicum Schindleri*, who distinguish God in *tria lumina*, & *quidem nonnulli iisdem quibus Christiani nominibus Patris, Filii sive Verbi, & Spiritus Sancti, i. e.* into three Lights, which some of them call by the same Names we Christians do, *viz.* Father, Son or Word, and Holy Ghost. And indeed, as their most ancient Writings do frequently make mention of the Word under the Notion of a divine Person, as hath been shew'd before; so they do also the *Ruach Hakkodesh*, or Holy Spirit, to whom their most ancient Writers attribute all Prophecy or Revelation; for so, as I find them quoted by learned Men in *Pirche R. Eliezer*, c. 39. *R. Phineas inquit, requievit Spiritus Sanctus super Josephum ab ipsius juventute usque ad diem obitus ejus, i. e.* the Holy Spirit rested upon Joseph from his Youth till the Day of his Death. And c. 33. *R. Phineas ait, postquam omnes illi interfecti fuerant viginti annis in Babel, requievit Spiritus Sanctus super Ezechielem, & eduxit eum in convallē Dora, & ostendit ei multa ossa, &c. i. e.* *R. Phineas* said, after they were all slain, the Holy Spirit rested twenty Years upon Ezekiel in *Babylon*, and led him forth into the Valley of *Dora*, and shewed him a great Number of Bones. And indeed it was a proverbial Speech of the Jewish Masters, as *Maimonides* tells us, *Mor. Nev. part. 2. c. 45. Majestas divina habitat super eum, & loquitur per Spiritum Sanctum, i. e.* the divine Majesty dwells upon such a one, and he speaks by the Holy Ghost. And that by this Holy Spirit they anciently meant a real Person, is evident; for so *Jonathan's* Paraphrase on *Gen. i. 2. Spiritu misericordiarum qui est ab ante Dominum, stante super faciem aquarum, i. e.* the Spirit of Mercies, who is from before the Lord, standing upon the Face of the Waters. And *Bereschit Rabba*, speaking of the Spirit that moved upon the Face of the Water, *Gen. i. 2.* expressly affirms, *Hic est Spiritus Regis Messiae*, this is the Spirit of Messiah the King. So *Ead. Hal. c. 12. Tempore Regis Messiae, quando constabitur erit regnum ejus & omnis populus ad ipsam collectus, recensebuntur singuli ex ore Spiritus Sancti*; in the Time of Messiah the King, when his Kingdom shall be established, every one shall be called over by the Mouth of the Holy Ghost. In which Places there are Things and

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Actions expressly attributed to the Holy Ghost, which are proper only to a Person; and since by him they understand a Person, they must necessarily suppose him a divine Person, since by what follows it evidently appears, that in their own Scriptures divine Perfections were ascribed to him; and by what hath been said, that they believed three divine Persons in the Godhead; and accordingly *Eusebius* tells us, ἔνθεν οἱ πάντες Ἑβραίων θεολόγοι μετὰ τῶν πάντων Θεὸν καὶ μετὰ πρωτότοκον αὐτοῦ σοφίαν καὶ τρίτῳ καὶ ἁγίαν δυνάμιν ἅγιον πνεῦμα προσεπόντες ἀποδείκνυσιν, ὑφ' ἧ καὶ ἐφωτίζοντο θεοφρόνιμοι, *i. e.* all the *Hebrew* Divines do acknowledge, after the most high God, and after his First-born, Wisdom, a third holy Power, whom they call the Holy Ghost, affirming him to be God, by whom the Prophets were inspired, *Præp. Evang. p. 327.*



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